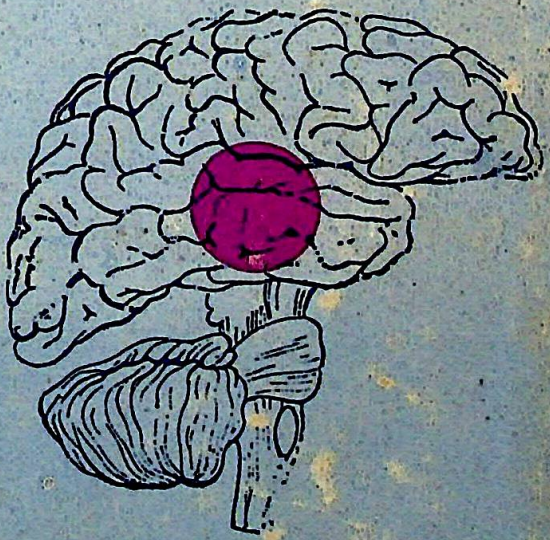
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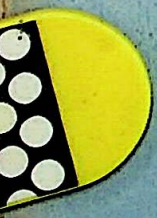
A masterly presentation of a number of most helpful hints on the nature of Mind and as many on the methods for the successful conquest of Mind.



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THE CONQUEST OF MIND

By

SRI SWAMI SIVANANDA

Published by

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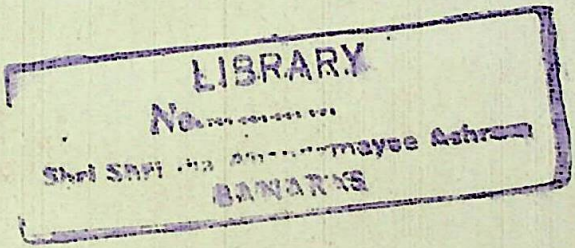
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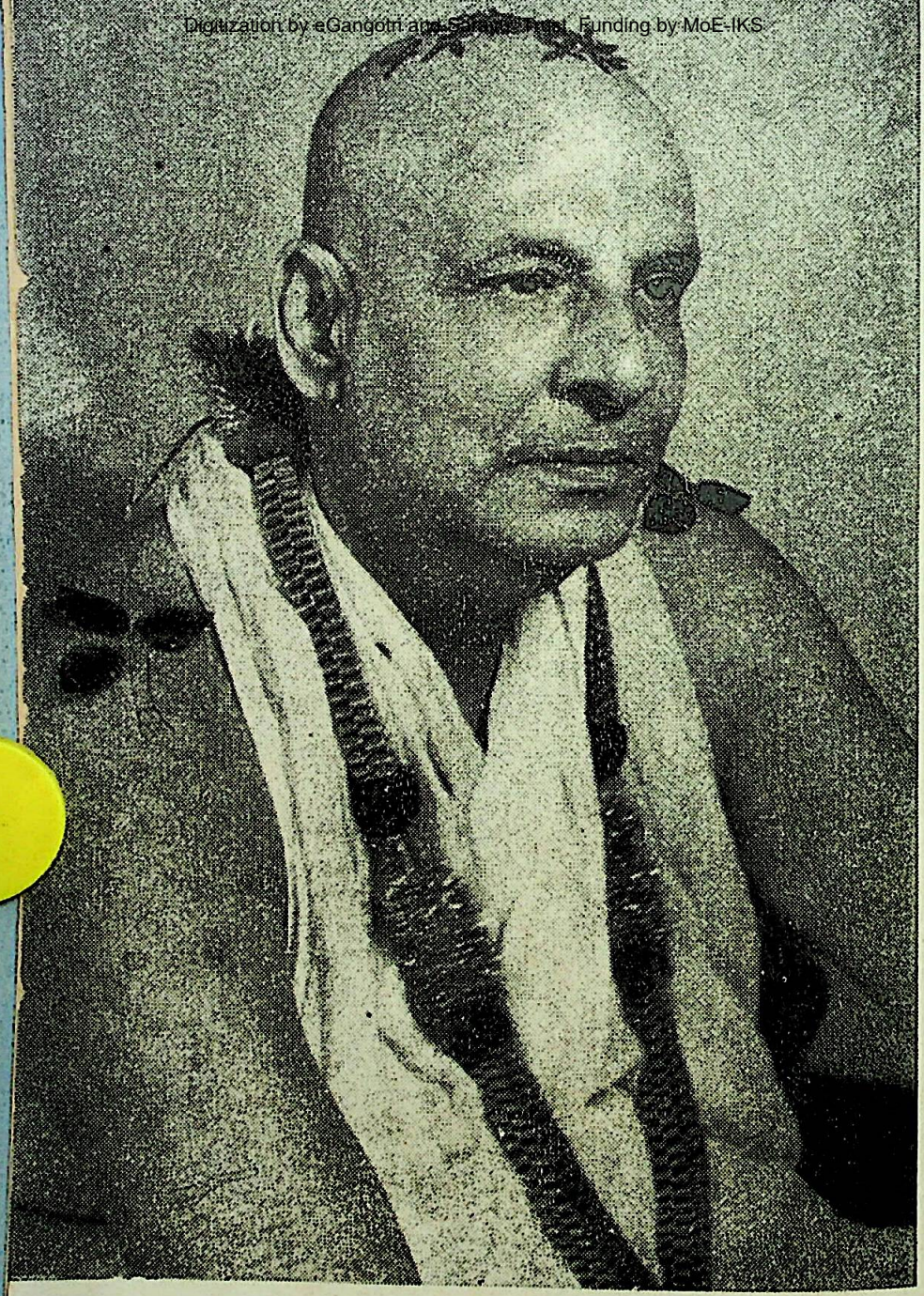
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THE PUBLISHERS' NOTE

Sri Swami Sivananda has always laboured in a Divine Way, on a grand scale, for the spread of the Wisdom of spiritual India, and for the dissemination of practical knowledge on Mind and its total control and conquest. So great has been his contribution to the world's spiritual literature, human happiness and enlightenment, and so high is his spiritual Eminence that he has been justly esteemed as at once a Patanjali, a Vyasa, a Yajnavalkya, a Shankara an all-compassionate Saint and a dynamic integral Yogi.

The present book, *Conquest of Mind,* presents a number of most helpful hints on the Nature of Mind, and as many on the many methods for the successful conquest of mind. By aspirants, devotees, seekers after Truth, psychologists, and others who are seeking peace of mind and happiness in life, this work will be found highly useful.

—*The Publishers.*

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INTRODUCTORY

I

WESTERN PSYCHO-ANALYSIS AND EASTERN BRAHMAVIDYA

Psycho-analysis is a very important subject. You will find the principles of psycho-analysis in Indian philosophical systems, too. You know that the real origin of all diseases is in the mind. From the mind the disease is communicated to the physical body. There, is, therefore, not much use merely treating the physical ailment; you must go to the very root, to the mind, find out the mental ills and eradicate them there. Then you can enjoy good health. This is the burden of Ayurveda also, where it is termed as *Adhivyadhi*. The same thing has been said by Hahnemann also. Various impure Vasanas in the mind cause various poisons in the system which produce diseases. Nowadays all the Allopathic doctors are advised to take up a study of psycho-analysis. Then only can they understand the origin of the disease. Psycho-analysis should be introduced even in Schools and Colleges. The Teachers and Professors should all have a thorough knowledge of this science.

There is something beyond the mind too. That is the Self, Consciousness. Psycho-analysis should be combined with Raja Yoga. We must not only have a thorough knowledge of the Western science of

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psycho-analysis, but combine with it Raja Yoga and spirituality also. Psycho-analysts should have a perfect knowledge of Patanjali's Raja Yoga, and the *Yoga Vasishtha* also. They will be able to understand the workings of the mind better. Then, they will be able to do more service to the world.

Everybody should have a knowledge of the workings of the mind: What are the Gunas? How do they operate? They should have a knowledge of the Vasanas, Subha Vasanas and Asubha Vasanas; and of the three states of consciousness—waking, dreaming and deep sleep, and also find out where the mind rests during these states. All these things are necessary. After that you should practise a little Yoga, Japa and concentration. It is then that you can have perfect mastery over the mind.

In reality mind is nothing! It has no existence. But it works wonders! Though it is nothing, it is everything for a man who has no understanding of the nature of the mind. *Mana eva manushyaanaam kaaranam Bandhamokshayoh:* Mind alone is the cause for bondage and liberation. *Mano-matram jagat:* the world is mind only. The world is a thought. Mind alone exists in the universe. Though it is nothing, it works wonders! It plays havoc. You should understand this through the Yogic method and psycho-analysis, become a good psycho-analyst and enjoy good health, do Japa, meditation and attain the goal of life.

There is a science, the supreme science or Brahma Vidya that teaches you *That* knowing *which*

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everything becomes known. We should attempt to study the Upanishads, the Prasthanatraya. Then this psycho-analysis will be nothing. Try to understand the Brahmavidya. Then alone can you understand all the sciences and have perfect knowledge and attain God-realization which is the goal of your life, wherein you will attain Samadhi and become one with the supreme Brahman.

The mind wants supreme Delight, unalloyed Happiness, Bliss unmixed with pain. That you can attain only in the Atma. *Jyotishaamapi tat jyoti.... hridi sarvasya vishtitam.* The Light is seated in your heart. *Yo vai bhuma tat sukham*—don't forget this Upanishadic Vakya. If you want supreme bliss, you can have it in the Bhuma alone, in the unconditioned Self which is beyond time, space and causation. Study psycho-analysis; become a great psycho-analyst, and then attain your goal of life, the realization of Bhuma!

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II

YOGAVASISHTHA AND WESTERN PSYCHOLOGY

The Vasishtha Maha Ramayana is the earliest Indian philosophical work of the highest order on Vedanta. It is a monumental work wherein Sri Vasishtha, the great sage, taught the principles of Vedanta to his royal pupil Rama, the victor of Ravana and hero of the epic Ramayana. A study of this work raises any person to the lofty heights of divine awareness and splendour. Those who practise Atma-Chintana or Brahmabhyasa or Vedantic meditation will find in this marvellous work, a priceless treasure. Even the most worldly-minded person will become dispassionate and will attain peace of mind, solace and consolation by a study of this book. The practical hints on Sadhana are unique.

Yogavasishtha is a comprehensive, deep, systematic and literary philosophical work of ancient India. It embodies in itself the science of ontology, the knowledge of the Self, the principles of psychology, the science of emotions, the tenets of ethics and practical morality, discourses on theology, etc. According to this work, the world of our experience with various objects, time, space and laws is a creation of the mind, i.e., Idea or Kalpana.

Mind is endowed with creative power. Just as objects are created by the mind in the dream, so also

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everything is created by the mind in the waking state also. Expansion of the mind is Sankalpa. Sankalpa, through its power of differentiation generates this universe. Time and space are mental creations only. Through the play of the mind in objects nearness seems to be a great distance and vice versa. Through the force of the mind a Kalpa is regarded as a moment and vice versa. A moment of waking experience may be experienced as years in the dream. The mind can have the experience of miles within a short span and miles can also be experienced as a span only. Mind is the cause of bondage and liberation.

The mind manifests itself as the external world in the shape of pains or pleasures. The mind subjectively is consciousness. Objectively it is this universe. The mind attains through its enemy of discrimination the quiescent state of Parabrahman. The Sankalpas and Vasanas or subtle desires, which you generate enmesh you as in a net. The Self-light or Parabrahman alone is, appearing as the mind or this universe.

Only those persons who are without Atmic enquiry will see as real this world which is nothing but of the nature of Sankalpa, mind. The expansion of this mind alone is Sankalpa. Sankalpa, through its power of differentiation, generates this universe. Extinction of Sankalpas alone is Moksha.

This impure mind which is filled with excessive delusion and a host of worldly thoughts, is the real enemy of the Atman. There is no other vessel on this earth to wade through the ocean of rebirth than

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the mastery of the antagonistic mind. Destroy this mind to its roots, by the fire of the Knowledge of the Self. This is the essence of Yogavasishtha.

The conception of mind in the philosophy of Vasishtha is most rational, most dynamic, and truer than any presented in Western or Eastern psychology. It satisfies the latest conclusions in modern science, modern psychology, modern theories of philosophic thought. In comparison with the wonderful psychology Yogavasishtha presents us, the whole of the contemporary Western psychology looks so very valueless for a practical grasp of the nature and the powers of the human Mind, for a resolution of all problems of life which are brought to being by the mind alone, for the perfection of human life possible only by a mastery and conquest of the Mind.

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III

METHODS OF MIND-CONQUEST

MIND-CONQUEST BY THE FOUR TRADITIONAL METHODS

A digest of Sivananda's description of the four traditional methods of annihilating the mind, runs thus: 'A Vedantin destroys the mind through Self-expansion; he practises self-denial, identifies himself with the Supreme Brahman, and thus brings about the annihilation of the mind. A Raja Yogi achieves the same goal, by stilling the mind, eradicating the Vrittis. A Bhakti Yogi obtains the death of the mind by contracting and reducing it to zero; he practises self-surrender, places his mind at the feet of the Lord. A Karma Yogi slays the mind by removing selfishness and by selfless service; he practises self-sacrifice, identifies himself with the Cosmic Being, and expands his heart by total elimination of all selfish desires.'

MIND-CONQUEST BY MEDITATION ON 'OM' WITH TADRUPAS-TADARTHA-BHAVANAM

A hundred methods there are for mind-conquest. Equally as many are the types and tastes of mind. To suit the different types of mind, Sivananda prescribes different methods of conquest. To approach the Infinite and transcend the mind, one of the im-

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portant methods of Sivananda is the Meditation on Om with Tadrupa Tadartha Bhavana. Om is the symbol of the Immortal, all-pervading Self; it is the perfect sound-representation of the timeless, soundless, infinite Reality. Sivananda says: "Think of Om to the exclusion of everything else. Shut out all mundane thoughts. They may, of course recur again and again; but you will have to generate the thoughts of the pure Self repeatedly. Associate the ideas of purity, perfection, freedom, knowledge, immortality, eternity, infinity, etc. with Om. Association with Om is to become one with the thing signified. *"Tad-japas-tadartha-bhavanam."* Try to identify yourself with the all-blissful Self when you think or meditate or chant Om and negate the five Koshas as illusory adjuncts created by Maya. You have to take the symbol Om as Satchidananda Brahman. This is the meaning. During meditation you should feel that you are all-purity, all-light, all-pervading existence, etc. Meditate on the Self daily. Think that you are entirely different from the mind. Constantly meditate upon the following thoughts and mentally repeat: "All-pervading Ocean of Light I am, Om; Om; Om; Omnipotent, Omniscient I am, Om Om Om; All-bliss, all-purity, all-glory, all-joy, all-health, all-peace I am."

MIND-CONQUEST BY THE METHOD OF THE VEDANTIC KUMBHAK

Regarding his method of the Vedantic Kumbhak for mind-conquest, Sivananda has this to say, on pages 71-72, of his work, *Science of Pranayama*: "Being without any distraction and with a calm mind

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one should practise Pranayama. Both expiration and inspiration should be stopped. The practitioner should depend solely on Brahman; this is the highest aim of life. The giving out of all external objects is said to be Rechak. The taking in of the spiritual knowledge of Shastras is said to be Purak and the keeping to oneself of such knowledge is said to be Kumbhak. He is an emancipated person who practises his Chitta thus. There is no doubt about it. Through Kumbhak, the mind should always be taken up and through Kumbhak alone it should be filled up within. It is only through Kumbhak that Kumbhak should be firmly mastered. Within it, is "Parama-Siva." At first in his Brahma-granthi there is produced soon a hole or passage. Then having pierced Brahmagranthi, he pierces Vishnugranthi, then he pierces Rudragranthi, then the Yogi attains his liberation through the religious ceremonies, performed in various births, through the grace of Gurus and Devatas and through the practice of Yoga."

MIND-CONQUEST BY THE METHOD OF THE GAYATRI SADHANA

A total illumination of the inner being, and the ascension of it into the infinitude of the self-luminous Consciousness and illimitable Powers of Being, is brought about by the continuous repetition with feeling, faith and concentrated force, and the consequent unfolding of the limitless Shakti inherent in the Gayatri Mantra. This Vedic Mantra of the ancient Sages of India is bequeathed to everyman as his most invaluable spiritual heritage for mind-conquest, self-conquest and realization of the endless

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and eternal Light of the Brahman within and without. At length Sivananda has described this method in his special pamphlet on Gayatri Mantra and also in his *magnum opus* on Spiritual practices, Sadhana.

MIND-CONQUEST BY THE METHOD OF SHAKTI YOGA

Freedom from the thraldom of mind, matter and Maya, maintains the Shakta-guru, is impossible of achievement except through the Grace of the Endless Shakti or Power that the Divine Mother is. If the Mind is to be conquered, the Maya is to be transcended, the Matter is to be transfused into absolute Consciousness, one has to awaken the Supreme Power latent in oneself, as the Kundalini Shakti, as the Divine Mother, by Dhyana, by Bhavana, by Japa, by the force and potencies released from Mantra Shakti. One attains Siddhi or Perfection when the latent infinite Power is awakened, and the entire process and the subtleties of the discipline have to be conducted and obtained from the Guru.

Observe in these passages of Sivananda, how the mind which is nothing but a configuration of Vasanas, Samskaras, thoughts, is quite sublated into the integral experience of the infinite Whole, the infinite Light, Power and Delight: "The person who follows this Shakta method enjoys Bhukti (the pleasures in the world) and Mukti (liberation from all worlds). Siva is an embodiment of Bliss and Knowledge; He himself appears in the form of man with this life that is a mixture of pleasure and pain. If you remember this point always, all dualism, all hatred, all jealousy, all pride will vanish, and with

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them the mind too vanishes. You must consider every human function as worship or a religious act. Answering calls of nature, micturation, talking, eating, walking, seeing, hearing become worship of the Lord, if you develop the right attitude. It is Siva, who works in and through man. Where then is egoism, or individuality, or the mind? All human actions are divine actions. One universal life throbs in the hearts of all, hears in the ears of all. What a magnificent experience it is, if one can feel this by crushing this little 'I' which is another name for mind! The old Samskaras, the old Vasanas, the old habits of thinking, stand in the way of your realising this Experience-Whole. When the Kundalini Shakti sleeps, man is awake to the world, the mind begins to work, and he has objective consciousness. When Kundalini Shakti awakes, man sleeps, loses all consciousness of the world and body and becomes one with the Divine, attains the Knowledge of the Imperishable Absolute.

MIND-CONQUEST BY THE METHOD OF WILL-CULTURE

From pages 106, 230, 233, 40, 222, of this book let us compile here those relevant passages of Sivananda that present to us his method of will-cuture for mind-control. Mind-control is extremely difficult.

But, it has to be done. Therefore Sivananda says on page 40, "You will have to struggle hard for a long time with patience and perseverance. Nothing is impossible for a Sadhaka who has an iron will and a strong determination."

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When a doubt arises, "whether or not I succeed in controlling the mind", it must be dispelled Sivananda says, "by direct suggestions and affirmations such as: "It is true: I will succeed. There is no doubt of this." "In my dictionary, in my vocabulary, there are no such words as 'can't, 'impossible', 'difficult', etc. Everything is possible under the sun." Nothing is difficult when you strongly make up your mind. Strong determination and firm resolution will bring sanguine success in every affair or undertaking, and particularly so in the conquest of mind."

"Do a thing which the mind does not want to do. Do not do a thing which the mind wants to do. This is one way of developing the will and controlling the mind."

"Whatever object the mind likes much, must be given up. Whatever object the mind dwells upon constantly, thinks about very often, must be abandoned. If you like brinjals or apples much, give them up first. You will gain a great deal of peace, will-power and control of mind."

"When the mind is longing for a particular food or drink, when the thing is right in front of you, when you are just putting out your hand to grasp it, do not touch it. Stop and say, "I am not a slave of any particular food or drink or any object. I can leave it any moment. My will is powerful now."

"When the mind is enraged and about to smite the enemy, check yourself and say, 'I am no victim of anger and hatred.' Thus the mind is controlled by the development of an invincible will."

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MIND-CONQUEST BY HIGHER PHILOSOPHICAL THINKING

The true philosopher's mind is like a shining crystal. It is able to grasp at once the nature of the Reality. The moment such a person sits for meditation, his mind will fly into the depths of being. He will not experience any tossing of mind or any disturbing factor, for his mind has been already purified by the fire of philosophical thinking. This higher philosophical thinking Sivananda recommends to those that are intellectually gifted, for mind-control.

MIND-CONQUEST BY DIVERTING ONE'S ATTENTION

There is another method of Sivananda, for mind-conquest which he recommends to those that constantly complain of the temptation and desires that they encounter in such large numbers. When you are presented with an object of temptation, when a desire arises, do not think about it, divert your attention, let it sink back. Do not spin your imagination. It is imagination that strengthens the Vritti. Do not identify yourself with the desire, and if the worse comes to the worst, if the desire is strong, be stubborn, do not submit to it, divert your attention. Try always to nip the desire in the bud. When a desire comes in the form of a ripple, try to liquidate it then and there itself. But if due to lack of your vigilance it takes the form of an impulse, see that it is not fulfilled. Do not make Cheshta outwardly. If a desire comes, "I should go and gossip," say, "No. I will not allow the body to move." If the body does

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not move, the mind cannot fulfil its desire, and ultimately the reverse process will happen, and the desire will sink back into the mind, and there will be control of mind, and calmness.

MIND-CONQUEST BY JAPA YOGA SADHANA

On Japa as one of the most powerful methods of mind-control, we have this inspiring guidance of a many-sided nature, from Sivananda: "Japa of any Mantra destroys the impurities of the mind, makes the mind turn inwards, induces Vairagya, helps concentration and eventually leads to control of mind and the attainment of God-consciousness. In this Kali-Yuga, the easiest way for controlling the mind and attaining Moksha is Kirtan or singing the Name of the Lord." (See page 54 of this book).

Elsewhere Sivananda speaks of the advantage of Dhyana or meditation on the Form of the Lord, side by side with the repetition of the Name or the Mantra of that Lord. "Side by side with Japa, think of the Lord as present before you and picture His entrancing and beautiful form. This adds tremendously to the efficacy and power of your practice. The mind is fully engrossed in the form of the Lord by this practice and there is no chance for the mind to get hold of the objects of senses which are like straw or chaff before the bliss of the presnce of God."

MIND-CONQUEST BY THE METHOD OF PRAYER

Not demanding any feats of high intelligence nor gifts of eloquence, for its effective exercise,

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except a little devotion, a spirit of reverence, a little faith, a little earnestness, prayer brings a hundred rewards, exerts a tremendous influence on the whole of the nature of man, and brings the mind into purity and tranquillity. Sivananda finds prayer one of the best methods of conquering the mind. His only condition for real praying is that prayers should be raised in sincerity, must proceed from the heart, must be for divine light, purity and spiritual guidance, and not for selfish ends or petty gifts and worldly prizes and goods.

Prayer, Sivananda says, is a mighty spiritual force. It elevates the mind, destroys its impurities, keeps it in tune with the Divine Being. Sincere devotees realise the importance, the power, the value and the splendour of prayer. A Yogi can actually visualise, through his inner eye, the dynamic and beneficial effects produced on the mind by prayer. Get up in the early morning and repeat some prayers. Pray in any manner you like. Become as simple as a child; open freely the chambers of your heart. You will get everything. Namadev prayed and Vittal came out of the image to eat his food; Ekanath prayed and Lord Hari showed His form with four hands; Damaji prayed and Lord Krishna played the part of a menial in paying his dues to Badshah. Draupadi prayed fervently, Lord Krishna ran from Dwarka to relieve her distress; Gajendra prayed ardently, Lord Hari appeared with a disc to protect him. It was Prahlada that rendered cool the boiling oil when it was poured over his head; it was the power of prayer of Mira that converted the bed of

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nails into a bed of roses; cobra into a flower garland. In temptations, in despondency, in trials, in every mood and condition of mind, prayer affords the best relief, and if tried gives itself as the easiest means of transforming the entire inner nature and establishing a perfect mastery over the mind.

MIND-CONQUEST BY THE METHOD OF SANKIRTAN YOGA

Of particular interest to the modern temper is the case Sivananda makes out in a chapter on Sankirtan Yoga, in his *Sivananda Yoga Samhita,* for Sankirtan as the easiest and the cheapest method of mind-control and God-realisation. "Sankirtan Yoga is the easiest, surest, quickest, safest, cheapest and best way for conquering the mind and attaining God-realisation in this Kaliyuga. There is infinite Shakti in the Lord's Names. It will remove all impurities from your mind. Vedantins say that there are three kinds of obstacles to Self-realisation—*Mala, Vikshepa and Avarana.* To remove them they prescribe Nishkamya Karma, Upasana and Vedantic Nididhyasana. This Sankirtan alone can achieve all these together. Sankirtan removes the impurities of the mind (Mala); it steadies the mind and checks its tendency to vacillate (Vikshepa); and ultimately it tears the veil of ignorance, too, (Avarana). and brings the Sadhaka face to face with God." (pages 77-78)

"When the Divine Names are chanted and sung, a significant change takes place in the entire organism of the person chanting and singing. There is a twofold effect produced by the utterance of the

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Divine Name. The Mantra-shakti or the power generated by the juxtaposition of the letters of the Mantra and by the utterance of the same sets the whole nervous system of the person in vibration, a vibration which brings about rhythm, harmony and equilibrium in it. When the system is in such a harmonised state, the breath, too, flows rhythmically and the mind rests in a state of tranquillity. It is in this peaceful state of the mind that the divine consciousness is reflected and the supernal joy of the Eternal is experienced. Secondly the idea of the Divine being generated in the mind at the time of the repetition of the Name gives a direct fillip to the mind in its attempt to unite itself with the Divine Being.

"The nervous system is in a state of perfect harmony when the vibration produced by the chanting of the divine Name pervades it with a force of integration. The Divine Name is not merely a sound; it is a force which can overcome all the distractive forces in the human system and render it pure and make it fit for the experience of Sattwa, the highly transparent medium through which the Immortal Being is reflected." (pages 84-85)

What a mighty power is latent in the Divine Name! Only those who are endowed with devotion know it. The scientists now declare that sound-vibrations have such a tremendous force that they can direct this power to silk fabrics and cleanse them of all dirt more thoroughly than a washerman can. But they have yet to realise that vibrations produced by the singing of the Name of God will cleanse their

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very hearts, will purify their very souls, will remove all the invisible dross accumulated in their minds since many births." (p. 89)

MIND-CONQUEST BY THE CONQUEST OF RAGA-DWESHA OR THE ANUKULA-PRATIKULA JNANA

Born of the true nature of the supreme Reality, Raga-dwesha or the double current of attraction and repulsion, likes and dislikes, love and hatred, constitutes the real mind, the whole of the wheel of Samsara, the cycle of individual's births and deaths, the real chain of Karma. Through Raga you may be attracted to anything, a man or a woman, a cat or a dog, a stick or a clothing, a house or a town, a view or a religion, and commit virtuous or vicious actions, entertain fears of losing the object of your liking, become a victim of anger when something stands between you and the object of your liking, and reap pleasure or pain. Through Dwesha one may dislike anything, a man or a woman, a cat or a dog, a stick or a clothing, a house or a town, a view or a religion, and involve himself in one after the other progeny of ignorance, and reap sorrow. So long as this current of Raga-dwesha persists in an individual, his mind will remain agitated, restless, peaceless.

Sivananda says, "The waves of Raga-dwesha are ever disturbing the mind. One wave of Raga-dwesha arises in the mind and subsides after some time. Again another wave rises and so on. There is no balance of mind; there is no possibility of control of mind. Wherever there is pleasure, there is Raga, wherever there is pain there is Dwesha. Though the

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objects that give pain are far away from you, the memory of the objects will give you pain. It is the removal of the Dwesha currents only that will give you happiness. It is the Vritti or thought-wave that gives pain, but not the objects. Hence try to destroy the Raga-dwesha currents by developing cosmic love and Brahma-bhavana or Ishwara-bhavana in all objects. Then the whole world will appear to you as the Lord in manifestation. The world or the worldly objects are neither good nor bad, but it is your lower, instinctive mind that makes them, good or bad. Remember this point well, always. Do not find fault with the world or objects. Find fault with your own mind." Destruction of Raga-dwesha means destruction of the mind or the ignorance and the idea of the world."

"Do not come under the domination of these two currents of Raga-dwesha. Crush them. Develop the opposite virtues, viz., Vairagya or dispassion and Cosmic Love. Vairagya will crush Raga; cosmic love will crush Dwesha. Kill Raga by the sword of Vairagya (non-attachment or dispassion or indifference to sensual objects) and Dwesha by developing cosmic Love. The cultivation of virtues like Maitri (friendship), Karuna (mercy), Mudita (complacency) and Upeksha (indifference) can only thin out or attenuate Raga-dwesha. The fire of devotion also can burn Raga-dwesha in toto."

Excellent matter on the nature of this problem of Raga-dwesha, and the other methods of resolving it, are given on page 206 of this book.

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Every object in the universe, every person on earth, all that we see and experience with the senses, are constituted of Names and Forms, Nama-roopa. Names and forms are mental creations, they are not eternally existent in their own right; they are products of Maya, of mind. What is eternally self-existent is the infinite Reality which gives itself to us as the Infinite Existence, Infinite Consciousness or Knowledge, and Infinite Delight. This alone is everywhere and is all. Every object, and the mind itself, has five aspects: Nama, Rupa, Asti, Bhati, Priya—Name, Form, Existence, Knowledge and Bliss. Names and forms, as we have noted, are illusory. They belong to Maya, the relative plane also called the non-existent Being or the non-Being. Asti, Bhati, Priya are the very nature, the very Swaroopa of the infinite Brahman. They are real. Asti is Sat aspect of the Reality. Bhati is the Chit or the Consciousness or the Knowledge aspect of the Reality, Priya is the Bliss, the Ananda aspect of the Reality. With persons and objects and with all that we see names and forms, Nama-roopa differ, but the Asti, Bhati, and Priya are the same in all. They are the attributes of the Infinite Being. Asti, Bhati, Priya are Anvaya. Names and Forms are Vyatireka. "Through Anvaya-Vyatireka Yukti". Sivananda says. "You will have to eliminate, for the conquest of the mind and the realisation of the Absolute, the name and form, and realise or take out into yourself the Asti, Bhati, Priya Atma that is hidden in all objects and persons. Reject names and forms. Identify yourself with Asti, Bhati, and Priya

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in all things, in all persons. Through constant thinking and force of meditation, the names and forms will vanish. Asti, Bhati, Priya alone will shine everywhere. Practise this always, even while you are at work."

MIND-CONQUEST BY THE NETI-NETI METHOD

Not different in particulars, is this method of Neti-Neti doctrine for mind-conquest and Self-realization. Sivananda describes this method as follows: "This is the method of negation. The Upanishads proclaim, this physical body is not the Brahman, this Prana is not the Brahman, the mind is not the Brahman, this Buddhi or the intellect is not the Brahman, this Anandamaya Kosha is not the Brahman. Therefore the balance left after negating or sublating these false, illusory, limiting adjuncts, which are superimposed on the Atman or Brahman, is the Suddha, Vyapaka, Sat-Chit-Ananda Brahman. You are in truth, in reality this Brahman. Realise it, and be free."

MIND-CONQUEST BY THE LAYA CHINTANA METHOD

Sivananda explains the Laya Chintana method of mind-conquest, thus: "Laya means involution of the effect into the cause. There are three kinds of practices. The first is, that you will have to think that the mind is merged in Buddhi, Buddhi in Avyaktam, and Avyaktam in Brahman. The second is, that you should think that the earth gets merged in water, then water in fire, fire in air, air in Akasa (ether) and Akasa in Avyaktam and Avyaktam in Brahman. The third process is, that you should

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think that Viswa (microcosm) gets merged in Virat, (macrocosm), Taijasa in Hiranyagarbha, and Prajna in Ishwara. The Kutastha becomes one with Brahman. Thus here you see that all the external elements or the attributes gradually get merged in the One common source, i.e., the Brahman. You go back to the original source, the Brahman who is the womb for all minds and Panchabhutas. Finally you rest in the Brahman alone."

MIND-CONQUEST BY THE PURSUIT OF ANY IDEAL RECOGNISED BY YOU AS THE HIGHEST

There is this inspiring little passage on the value of the pursuit of an Ideal for mind-conquest, in Sivananda's book, *Sadhana,* page 258: "Abandon the eat-drink-and-be-merry policy. Look always upwards and onwards. Have an ideal before you. Live up to it at any cost. You can become as great as any one else. Give up this inferiority complex. Give up the superiority complex also. The idea of inferiority and superiority is born of ignorance. Inferiority complex will cause worry. Superiority complex will generate pride and vanity. Put up the switch of the eternal Light in the innermost chambers of your heart. Keep the Divine Flame burning steadily. Feed it regularly. Throw your whole heart and soul in spiritual practices, or practices that will lead you to the realisation of the Ideal you have framed for yourself. Waste not even a single minute. Be persistent and methodical in your practices. Marshal up all our forces properly and powerfully even as the Lieutenant-General in the army marshals up the armies on the battle-field. All miseries will melt away

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soon. You will shine as a glorious Jivanmukta with the highest realization. All sense of separateness, distinction, duality, difference, will vanish out of sight. You will feel that there is nothing but Brahman or God. You will feel oneness and unity everywhere. What a magnanimous vision you are blessed with! What an exalted state, what a sublime, soul-stirring and stupendous experience will be yours! You will get dumbfounded. This state is indescribable. You must experience it by direct intuitive perception."

MIND-CONQUEST BY THE METHOD OF MUMUKSHUTWA OR STRONG YEARNING FOR LIBERATION

Sivananda always insists on the possession of the burning desire to be spotlessly pure and to realise the Divine in this very life. Combine he says, ceaseless intense aspiration with single-minded devotion to the Divine. For immediate mastery over mind, the method of Sivananda is reflected in the condition of yearning, burning longing in which he requires the aspirant to maintain himself. "If the clothes on your body catch fire," Sivananda writes on page 48, "you run breathlessly towards water for cooling yourself. You must feel like this from the burning of the fire of Samsara. You should feel that you are roasted in the fire of Samsara. Mumukshutwa or strong yearning for liberation will dawn in you." The result is complete mastery of the mind.

Another form of this method of Mumukshutwa is implicitly found formulated in this line on page 53: "Destroy the vicious desires through virtuous desires

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and destroy the virtuous desire also through one strong desire—Liberation."

MIND-CONQUEST BY THE METHOD OF DIETETIC DISCIPLINE

The chemical components of different articles of food, vibrate at varying rates. The intake of certain foods set up discordant vibrations in the physical body, throws the mind-stuff into a state of restlessness and disequilibrium, renders the very living of spiritual life, difficult. Mind control is made an easy affair by a strict regulation of food.

Speaking of the method of dietetic discipline for mind-control, Sivananda says at page 54, "Sattwic food (milk, fruits, etc.) calms the mind; Rajasic food (meat, alcohol, etc.) excites the mind." "Avoid pungent, hot dishes. Take light, nutritious, simple vegetarian food. Avoid heavy and late night meals." (p. 20). "Too much salt, too much chillies, too much tamarind, make you impulsive and cause anger. Hence avoid them, or take very small quantity of these articles." (p. 245). "The subtle part of food forms the mind, is transformed into the mind. Purity of mind depends on the purity of food." (p. 155).

MIND-CONQUEST BY THE METHOD OF ABHYASA OR CONSTANT AND PROTRACTED PRACTICE OF CONCENTRATION ON A SINGLE OBJECT OR FIGURE OR DOT

"The effort to steady the impetuous mind by any means is Abhyasa. Concentrate the mind on a black dot or any figure. The mind will run away; it is its habit. Gradually withdraw it from the objects and

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try to fix it at the lotus-feet of the Lord. The mind will run away one hundred times today; but after three months of practice, it would not run for more times than 96; after some more months it would be 70, and so on. Thus would you steadily progress and it will soon become one pointed and you can fix it on the Lord and meditate for a long time. *Sa tu deergha-kalanairantarya satkaraa sevito dridhabhumih.* The remedy to mind-wandering is Abhyasa—Abhyasa continuously and regularly for a long time. Ultimately you will realise your identity with the supreme Soul. If you practise for two months and then leave it off, you won't be able to ascend to the summit. Regularity is of paramount importance. Let it be even for ten minutes, you must be regular in your practice daily." In this book, light on the method of Abhyasa is thrown at pages 56, 12, 9.

MIND-CONQUEST BY THE METHOD OF DOSHA DRISHTI, OR THE CONSTANT PERCEPTION OF THE LIMITATIONS OF LIFE

"The mind is filled with sensual Samskaras. It is very difficult to wean the mind from the objects. Through Dosha Drishti or the finding out of the defects in sensual life, you can develop dispassion and control the mind. The method is: remember the description of the world given by the Lord in the Gita, Anityam Asukham Imam Lokam, Asaswatam duhkhalayam—this world is impermanent, full of sufferings, the abode of sorrow. All the sensual pleasures appear to be pleasant in the beginning, but in the end they are like poison."

Remember the Vairagya Dindima of Sri San-

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karacharya: "*Kamakrodhascha lobhascha dehe tishthanti taskarah, jnanaratnapaharaya tasmat jagrata, jagrata.*" These are the thieves lurking in the mind; the jewel of wisdom is plundered by these dacoits. Therefore wake up, O man of this Samsara "*Mata nasti pita nasti nasti bandhuh sahodarah, artham nasti grihum nasti tasmat jagrata jagrata.*" Wake up; life is waning; you are caught up in this wheel of Samsara. You are roasted by various kinds of anxieties and expectations. You don't realise, but this life is gradually waning away. Constantly dwell on these thoughts; you will gradually control the mind. Read Vairagya Prakarana of the Yoga Vasishtha." Thus runs a portion of the sermon Sivananda delivered in 1954. It relates to the method of Dosha Drishti for the conquest of Mind. This piece of instruction has to be related to the one on page 34 of this book, which reads thus: The physical body has no beauty of its own; "the beauty is attributable to the light that emanates from Atman. The nasty body with oozing discharges from nine gutters composed of the five elements is a Jada Vastu and Apavitra. Always entertain this idea. Have a clear-cut, well-defined, image or picture like this. You will conquer passion and mind, by such a mental drill."

MIND-CONQUEST BY THE CULTIVATION EVEN UNDER THE WORST OF PROVOCATIONS, INSULTS AND INJURIES, A COMPOSURE COMPARABLE TO INANIMATE NATURE

For an effective control of mind, Sivananda has evolved a simple Sadhana in chapter 79. The method consists in the cultivation even under great provoca-

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tions, insults, injuries, a composure comparable to inanimate Nature. "Become a block of stone" he says. What does he mean?, but this that we should refuse yielding a reaction to the worst of experiences.

MIND-CONQUEST BY THE USES OF ADVERSITY AND THE REWARDS OF SUFFERING

The human mind refuses to surrender its inveterate habits and gross limitations, unless battered by circumstances and brought into the disciplines of suffering. Comfort and cosiness settle the mind in lazy complacency. Stress and strain stir its powers; suffering and sorrow render it sensitive to the higher realities that never fail it. Pain and privation purify the heart, develop will-power and discipline the entire nature; they aid the mind examine itself, take an inventory of its resources, and establish a mastery over its own weaknesses.

Easy life engenders faith in fictions. Nothing can disenchant and disillusion the human mind, of the fictions and pleasures that perpetuate the forces of ignorance, than severe knocks and blows of existence. Not for nothing the great in religious history have prayed for suffering. The Stoics sought it to prove by their lives the greatness of their Idea; the devotees resort to it to aid them pursue with single-minded devotion the Goal of their Love. The Vedantins ask for it to illustrate the truth that they are the body-less, mind-less, self-contained, all-sufficient Reality. The true religious individuals fast and observe vigil. The monks robe themselves in poverty and live by alms.

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With a view to throw more light on the value of pain and suffering for the control of mind, Sivananda says, "It is the chill penury that turns the mind of man towards God. Knocks and blows of severe type wean the mind of man from sensual objects and turn it towards the paths of spirituality."

Always presenting themselves in disguise, pain and suffering are blessings. They are the best teachers that impart the most valuable lessons; they purify man, heighten the powers of endurance and patience, transform his nature, alter his angle of vision. Sivananda says that pain and poverty, evil and misery, censure and blows teach more than wealth and pleasure, praise and honour; they produce immediately the power of discrimination and the spirit of renunciation, Viveka and Vairagya; they lit up the spiritual fire in the heart of man; and make the most difficult of conquests, the conquest of mind an easy affair.

On page 107 of this work, Sivananda says: "Negate your ego; deny your separateness; efface yourself; suffer pains and sacrifice pleasures. Deny the wants of thyself; it asks for many a cup of poison. It is a moth that falls into the fire thinking it is pleasant. It is a child that walks into the well. Humble thyself, annihilate thyself, if you wish to Live."

And, on the value of self-punishment for mind-conquest Sivananda has this passage on page 218: "Discipline the mind, tell the mind, 'O Mind! Be steady. Be fixed on one idea. Absolute is the Only Reality'. If it wanders, if it wavers, go to a lonely place, give two or three sharp slaps on your face.

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Then the mind will become steady. Self-punishment helps a lot in checking the wandering mind. Frighten the mind as if you will beat it with a whip or rod, whenever it wanders from the Lakshya, whenever it entertains evil thoughts."

MIND-CONQUEST BY CONTROL OF SPEECH

Thought and word are intimately bound up with each other; mind and speech are inextricably related to one another. The culture of the one results in the culture of the other; the control of the one is the control of the other. Sivananda prescribes Mowna Sadhana, or the observance of suspension of speaking, the control of speech, the preserving of silence, for a few hours everyday, and for a longer time on special days. This discipline helps one use measured, effective words during speaking, it conserves the energy that is wasted in idle talking and worldly gossiping; it helps one think much, and accomplish much, attain peace of mind.

Sivananda says, "The organ of speech brings great distraction of mind. Control of speech really means control of mind." When the speech is measured, sweet, and full of wisdom, it makes for serenity, peace, happiness of mind. The discipline of speech, is one of the main methods of controlling the restlessness, the distractions, the oscillations of mind. Speech-control is mind-control. Any calm reflection on the results of real observance of Mowna reveals that control of speech conserves energy, controls emotions, develops will-power, checks irritability, exercises a soothing influence on the brain and the nerves, favours introspection and self-analysis. Rightly then

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does Sivananda say, "If you control this Vag-Indriya, you have already controlled half the mind. Vang Mouna is only a help to the attainment of Maha Mouna wherein the mind rests in Sat-chit-ananda Brahman and all thoughts are completely annihilated."

MIND-CONQUEST BY KABIR'S METHOD OF "DETACH-ATTACH"

"Somebody asked," Sivananda writes, "Kabir, 'O Sant Kabir! what are you doing?' Kabir replied, 'I am detaching and then attaching, as is done in the railway junction. Trucks are detached from one train on one line and then attached to the other train on the other line. Even so, I detach the mind from sensual objects and attach to the Atman or Brahman, the all-pervading Sat-chit-ananda Paramatma.' Follow Kabir's method. Detach and attach. This same process is mentioned by Lord Krishna. "As often as the wavering and unsteady mind goeth, so often reining it, let him bring it under the control of the Self."

MIND-CONQUEST BY SIVANANDA'S METHOD OF "REMEMBER-FORGET"

The guidance on this method of "remember-forget" Sivananda gives thus: "Why have you forgotten your essential nature, Brahman, the Satchidananda Paramatman? Because, you are remembering always your body, wife, children, world, objects, etc. Now make an attempt to forget the body, wife, children, to forget the surroundings, to forget the past, to forget what you have learnt. Then you will re-

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member only Atman, Brahman. Forgetting is an important Sadhana for mind-conquest."

MIND-CONQUEST BY PSYCHOLOGICAL SELF-EXAMINATION

"Cast X-ray eyes upon your own inner inferior nature. Introspect and scrutinise your motives. Examine the factors that cause your outer behaviour, from the states and conditions of your mind," Sivananda admonishes.

This guidance is given as a measure in the control of mind, because no man can easily acquit himself of the terrific havoc wrought in himself by the hidden animal impulses and common human emotions. Very strong cross-currents of likes and dislikes, love and hatred sway his mind. Secret longings and veiled desires destroy his happiness and ruin his peace and wisdom. Passionate impulses lurk somewhere in the crannies of his nature; ungratified wishes lie in wait for a gross manifestation and render his senses ungovernable his circumstances unmanageable, his wisdom feeble. Understand this inner psychological nature, thoroughly. Survey it. Examine it. Scrutinize it. This examination is almost half the cure.

After a thorough grasp of the inner inferior nature that renders the mind so wild and unruly, fraught with the potentialities for errors and misery, sit not idly nor resign your will to fate. Start vigorous Sadhana right now. Throw out completely the whole of this inner dross. Bring about a radiant transformation of the entire inner nature. Sivananda

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says. "A fanciful interest in the spiritual path is of no use. Take recourse to dynamic and many-sided Sadhana." Sivananda says, "Relentless effort to live a spiritual life is very necessary. The angle of vision has to be changed. Regular Sadhana will keep the mind always clean and conquered."

MIND-CONQUEST BY THE PRACTICE OF MEDITATION

"Your mind swings like a pendulum between a tear and a cheer, between fleeting pleasure and pain. Regular and constant meditation can stop this swinging of the mind, and bestow on you unalloyed felicity. Therefore, meditate. When you try to fix the mind, only then does it become restless, and the thoughts which you never dreamt of before enter the mind. Your enemy becomes more violent only when you begin to attack him. Even so, are the thoughts. Gradually they will lose their vigour and die. Persist in your practice of meditation. Be regular in your meditation. You will attain success."

Let us relate the above matter on meditation to the one on page 138, "As gold purified in crucible, shines bright, so constant meditation on Atma makes the mind pure and effulgent with spiritual lustre. A purified mind can grasp anything. It can dive deep in the subtlest subject, and understand even transcendental things. " Meditation is an effort in the beginning. Later on it becomes habitual and gives bliss, joy and peace. Only when you have practised preliminary stages of Sadhana such as Yama, Niyama, you will obtain the full benefit of meditation. Meditation is the key to spiritual illumination, to un-

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fold the divinity or Atman hidden in all names and forms." And on page 144 we have this piece of advice: "By constant meditation on the Self, one attains liberation. Meditate. Root yourself in Divinity. In meditation, shut down the conscious mind, that part of your mind which thinks of the external world, your body and its wants. Meditation on Brahman is the highest form of religion. You can realise Brahman when you have stillness or serenity of mind. The meditative mood comes and goes. Restrain the senses. Be eternally vigilant. Meditate regularly in the early hours of the morning."

Page numbers of this book, for hints on Sivananda's other methods for mind-conquest are given hereunder:

Mind-conquest by a background of divine thoughts, p. 31; by Asana, Pranayama and Pratyahara, 28; by psychological self-observation, 16; by concentration upon the vast expanse of the blue vault, the sky, 17; by concentration upon the lives of the great prophets, 17; by concentration on the forms of the Divine Lord, 17; by Bahiranga Sadhana, 249; by Antaranga Sadhana, 251; by phenomenal patience and endurance, 253-254; by devlopment of Vijnanamaya-kosha, 271; by Unmaniavastha, 271; by Bhavana Samadhi 271; by Uparati and Samadhana, 109; by Nimittabhavana, 109; by Sama and Dama, 109, 193; by Samata, 110, 134; by renunciation of Kanchana, Kamini and Kirti, 132; by sublimation of instinctive nature, 134; by a clear idea of the nature of mind, 225; by sublime thoughts, 225; by Satsanga and association with the spiritual persons, 225; by conquest

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of Jiva-bhavana, 237; by self-denial and sense-control, 30, 233; by self-control, 242, 45, 134, 241; by Manoyama, 169; by Asamvedana, 164; by Vedantic inquiry, 163; by Jnana, 28; by rendering the mind inaccessible to evil thoughts, 41; by development of spiritual wisdom, 40.

Mind-conquest by identification with the Vritti-less Brahman, page 39; by Trataka, abstraction, 37; by conquest of external and internal distraction, 135; by purity and by aesthetic sense, 80, 87-88; by ethical culture, 33, 239; by cultivation of divine qualities, 53; by study, 203, 155, 238; by an effort to live spiritual life, 18; by right environment, 4; by Divine Grace, 7, 175; by higher mind, 9, 106, 124-125, 216, 224, 128-129, 214; by the Mind itself; by non-attachment and Asanga, 12, 47 by Brahma-jnana and Brahma-vichara, 36, 53, 189, 190; by conquest of Dwesha, 34; by conquest of Ahamkara by God-thought, 34; by Asana and Pratyahara, 28; by Self-analysis and maintenance of spiritual diary, 43-44; by freedom from desires for worldly gains, honours, pleasures, 58, 131, 132; 58 by perception of God everywhere, 136; by emotional culture, 87-88 35; by spiritual culture, 113-114; by study of the lives of saints and following their lives, 155, 203; by full occupation and dynamic work, 20, 213. See other pages for yet other methods for Mind-conquest.

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IV

WESTERN AND INDIAN PSYCHOLOGY—A COMPARATIVE STUDY

(a)

Each of the senses of man, executes only one function. Eyes can only see; ears can only hear; tongue can only taste; skin can only touch; nose can only smell. But the mind can see, hear, taste, touch and smell. All the sense-faculties are blended in the mind. You can see and hear directly through the mind by Yogic practice (clairvoyance and clairaudience. This blows out the Western psychological theory of perception. Mind and Indriyas are related this way: the Indriyas are a prolongation of the mind. Mind is a mass of Indriyas. Mind is a consolidated Indriya. Indriya is mind in manifestation. Indriya represents backwaters. The desire in the mind to eat has manifested as tongue, teeth and stomach. If you can control the mind, you can control the Indriyas. If you have controlled the Indriyas, you have already controlled the mind.

(b)

According to western medical science, light vibrations from outside strike the retina and inverted

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image is formed there. These vibrations are carried through optic tract and optic thalamus to the centre of vision in the occipital lobe of the brain in the back part of the head. There, a positive image is formed. Only then does one see the object in front of one. The Vedantic theory of perception is that the mind comes out through the eye and assumes the shape of the object outside. It is only the individual mind that sees objects outside. If you see the same objects through a telescope, they appear different. If you can see with the mind directly, you will have a different vision altogether. Hiranyagarbha or Karya Brahma has a different vision. He sees everything as a vibration or movement within himself as his own Sankalpa, just as you can imagine within your own mind that a big war is going on and many people are dying on either side. You withdraw the imagination at will.

(c)

The Western psychologists' exposition of dream-psychology, though having much to its credit in the shape of research and some valuable information, yet leaves much unexplained. It lacks much that can be supplied only from theories of the East. They can only be explained by thoughtful inferences from the theories of rebirth, the Law of Karma, the operation of external factors like the Akasic records and occult factors like thought-transference and action of astral entities like Pretas of deceased persons. Only a sincere attempt to make a deep study into the working

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of these factors can form a full and more adequate exposition of the mysterious subject of dream. To the Yogi who has successfully transcended the three states of waking, dream and deep sleep, the knowledge of all these comes perfectly. To the Jnani, no doubt with intuitive perception, the mystery of dreams becomes perfectly solved.

That the Western dream theory is sex-ridden is due to the fact that they start with a wrong notion of what in reality constitutes Man. To them, man is mainly a physical creature endowed with a mind and possessed of a soul. This is just the contrary of the Oriental view that man in reality is a Spirit, expressing himself through the medium of a mind, which has the physical body as its counterpart to function upon the gross external plane. Thus, we see, to the Indian mind, the true Self of man is entirely devoid of sex. It is the body that suffers under the tyranny of a gender. This body is the least part of man as defined by the philosophical mind of the East. Sex is therefore just but one aspect—though a dominant one perhaps—of the individual soul that goes about as Man upon this earthly stage.

(d)

Psychologists say that the functions of the organs are controlled by the nerves and nervous system. They also say that the organs, etc., are controlled by the mind. Devotees say that the organs are controlled by the presiding deities. Vedantins say that the organs are controlled by the Inner Ruler or Antarya-

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min. The nerves, the mind and the senses and the gods derive this power and light from the Inner Ruler who is the ultimate source for everything. This is the truth. If the mind is pure and free from distractions, you will behold the supreme Self (Atman) within and everywhere. Know That—the impeller of actions.

(e)

There are some psychologists and philosophers who do believe that mind is a secretion of the brain. What a wild, absurd conviction! They have come to admit the presence of the subconscious mind, however,—the "Dual-Mind Theory"—which is known to the Hindu sages from time immemorial. Mind is not self-luminous like the Self-effulgent Atman or the supreme Spirit. It shines in borrowed feathers.

Just as a piece of iron moves in the immediate presence of magnet, even so this insentient mind moves and works in the presence of the Inner Ruler. This point has not been properly understood by the Western psychologists, rationalists, free thinkers, economists, socialists, and others. Hence, they are always restless and are groping in total darkness. The vibrations of psychic or subtle Prana manufacture thoughts in the mind.

The mind is insentient (Jada) but it appears as Chaitanya (Chaitanyavat) by borrowing the light from the Adhishthana (source)—Atman—just as water exposed to the sun borrows the heat from the

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sun. Because there is reflection of intelligence in the mind from the background, the source or womb for this mind, this insentient mind appears as intelligent. This is the real truth. This is the bold, genuine philosophy of the Hindu sages of yore.

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CONQUEST OF MIND

PART ONE

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CHAPTER 1

MIND-CONQUEST BY INTROSPECTION

Man can bore a diamond with a bristle; he can tie an infatuated elephant with a slender silken thread; he can exercise his ingenuity and through the instrumentality of a mirror bring down the moon for the play of the child; he can make the flame of fire burn always downwards; but it is difficult for him to establish a control over his own mind. For gaining mastery over the mind, he has to know what the mind is, how it works, how it deceives him at every turn and by which methods it can be subdued. As long as the mind restlessly wanders about amidst objects, ever fluctuating, excited, agitated and uncontrolled, the true joy of the Self cannot be realised and enjoyed. To control the restless mind and bring all thoughts and cravings to a stillness and sublimation, is the greatest problem of man. If he has subjugated the mind, he may be said to be, in his subjective freedom and power, the emperor of emperors.

In introspection the mind itself is the subject of study. A portion of the mind studies the remaining portion of the mind. The higher mind analyses the processes of the lower mind. Introspection is apperception. Just as we watch the work done by a coolie, a portion of the mind watches the movements of the rest of the mind. By a careful watch and vigilance,

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many defects are detected and removed; by suitable spiritual discipline and Sadhana, the mind comes within one's easy control. We need to seek out and utilise an environment which is conducive to calming the mind, and making its higher enlightened activity possible. We must watch the mind carefully and through subjective introspection find out what the mind is engaged with at a particular time and occason.

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CHAPTER 2

MIND-CONQUEST BY DISCRIMINATION

The tendency of mind, seeks a repetition of the pleasure it once enjoyed. When memory of pleasure arises in the mind, it induces the work of wishful imagination and thinking; and by this process gives an issuance to attachment. Through repetition a habit is formed. Habit in its turn causes a strong craving or Trishna. Mind then exercises its rule and sway over the poor, helpless, weak-willed worldlings. But, as soon as the enlightened process of discrimination begins to work, the power of mind becomes weakened in its downward strength. The mind with all its dissipative activities and extrovert tendencies tries to recede, to retrace its steps to its original home—the spiritual heart. The action of discrimination dispels the darkness of ignorance; its light eliminates the wrong modes of mental work. When discrimination is awakened, the limitations of the mind are transcended and the will becomes stronger and stronger.

In the Yogi, the discrimination assumes, at the final stage, a sevenfold status: first four relate to the objective side and the next three to the subjective side. In the first stage, the Yogi has the strong sense that all that has to be known, has been known, that there remains nothing further to know. The dissatis-

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fied state of mind has disappeared and all his doubts have vanished. In the second stage, his experience finds that nothing can impart pain to him; in the third, he feels that by attaining Kaivalya, he has attained to everything. The positive sense of having fulfilled his duties, occupies the fourth stage, and here he is known as Krita-kritya. In the fifth plane of discriminative consciousness, the mind finds itself in complete rest; in the sixth, the modes of Nature efface themselves totally, never to rise again. In the seventh stage, the Yogi establishes himself in his own inner Being of Delight and Knowledge, the Kevala Purusha.

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CHAPTER 3

MIND-CONQUEST BY YOGA AND JNANA

I. REMOVAL OF THE THREE MENTAL DEFECTS

The three defects or Doshas of the mind are Mala (impurities such as lust, anger, greed), Vikshepa (tossing or oscillation) and Avarana (veil of ignorance). Mala is removed by selfless service. Vikshepa is removed by Upasana, Tratak and Pranayama. Avarana or veil is removed by study and practice of Vedanta.

II. THE DIFFICULTY OF MIND-CONTROL

It is possible to drink the contents of the ocean, walk over fire and water, fly in the air, eradicate the Himalaya to its root, and swallow the flaming fire, but it is difficult to control the mind. The struggle with the mind is most distasteful and bitter in the first stage of the Sadhana. Mind cannot be controlled by mere human effort. The grace of the Lord and Guru is necessary. Control of the mind is the first step to spirituality. Victory over the mind means victory over the world. Self-conquest or conquest of the mind is the greatest Victory. Yoga aims at arriving at the silence of the mind which makes possible the right meditation.

III. CONQUEST BY YOGA AND JNANA

You can control the mind through Yoga and

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Jnana. For some it is easy to control the mind through Yoga, for some through Jnana. All the practices which go in the name of Yoga are just to concentrate the mind and still it. When the mind goes outward, restrain and steady it on the innermost Self or Atman that dwells in the chambers of your heart. When your mind is agitated withdraw into silence and regain the inner calm and tranquillity. The mind attains through discrimination enquiry and meditation the peace of the Eternal.

IV. NEED FOR INTELLIGENT METHODS

Do not try to control the mind through violent methods. You will miserably and hopelessly fail. Conquer the mind slowly and carefully through intelligent means. Overcome desires and aversion by means of meditation. Enter silence and rest peacefully forever. The mind must be slowly and carefully conquered by this power of the will diverted from the path of unrighteousness to the path of meditation. The impurities of the mind are removed and Tamas is annihilated by the ceaseless practice of selfless service, feeling all the time that service is the worship of the Lord. Mind is the dividing wall between the individual Soul and the supreme Soul. If the mind is destroyed the individual Soul becomes identical with the Supreme Soul.

Mind in its natural state is endowed with purity, immortality and peace. When the oil in a lamp becomes exhausted, the flame is absorbed in its cause; similarly, the mind deprived of the support of all ob-

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jective pleasure-seeking centres, becomes calm and gets absorbed in Brahman or the Absolute.

V. PRATIPAKSHABHAVANA

Do not fight evil. Replace it by the opposite good, and the evil automatically will vanish. Do not try to drive away impure thoughts. The more you try, the more they will return. Entertain pure thoughts. Pure Vasanas tend to develop the true Jnana or wisdom. Annihilate the impure or lower mind with the help of the pure or higher mind and transcend the higher mind also. Fill the mind with divine thoughts. The impure thoughts will gradually vanish by themselves. Like an iron shaping another iron, the mind should correct and mould your impure mind.

VI. CONQUEST BY ABHYASA

Steadying or fixing the mind on one point is called Abhyasa. If you eradicate all desires and thoughts, the mind will die by itself. Dispassion and inner and outer control must be practised together with intense meditation on Atma. When the mind wanders bring it back and try to fix it on the Divine Light within the centre of your Heart. Detach the mind from all thoughts of sense-objects through Vairagya (dispassion) and centre it upon the Lord. Vairagya (dispassion) and Abhyasa (concentration and meditation) are the weapons to annihilate this turbulent mind.

VII. THE ROLE OF PRANAYAMA

The mind attains steadiness through the practice of Pranayama or regulation of breath. Slay this

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mind through the destruction of the Vasanas or the control of Prana and Brahma-Vichara, (enquiry into the nature of Brahman). The mind is purified by the practice of selfless service, Japa, Tapas, right conduct, practice of Yama, Niyama and meditation. Overcome sleep by regulating your diet and taking only light, Sattwic food and by the practice of Asanas and Pranayama. As gold melted in fire is purified of its dross, so can the mind be purified by control of Prana or the vital airs.

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CHAPTER 4

MIND-CONQUEST—TEN IMPORTANT METHODS

Mind is a bundle of Vasanas (desires) and Sankalpas (thoughts, imagination). Mind is a bundle of Raga-Dwesha (likes and dislikes). Annihilation of mind is Mano-Nasa.

Manolaya is temporary absorption of the mind. This cannot give Moksha. The mind can come back again and wander in sensual objects. Manonasa alone can give release or Moksha.

I. BY VICHARA

How is the mind purified, brought under control and how are its activities stopped, and how is it annihilated? Here are some useful and practical points. Mind can be controlled and annihilated by Vichara or enquiry of WHO AM I?. This is the best and most effective method. This will annihilate the mind. This is the Vedantic method. Realise the unreality of the mind through philosophical thinking.

II. BY ERADICATION OF EGO

Eradicate the feeling of egoism. Ego is the seed of the tree of mind. "I" thought is the source of all thoughts. All thoughts are centred on the little "I". Find out what the little "I" is. This little "I" will dwindle into airy nothing. It will be absorbed in the

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Infinite "I" or Para Brahman, the source for the little "I" or Ahamkara (egoism).

The Sun of Self-realisation is fully seen when the cloud of ego disappears.

III. BY VAIRAGYA

Vairagya (dispassion) is another method for annihilating mind. It is distaste for objects of sense-pleasures by finding out the defects in the sensual life. Objects are perishable. Sensual pleasure is momentary and illusory.

IV. BY ABHYASA

Abhyasa or practice is another method. Concentrate the mind by fixing it on Brahman. Make it steady. Abhyasa is ceaseless meditation. This leads to Samadhi.

V. BY NON-ATTACHMENT

Asanga or non-attachment is a sword to destroy the mind. Take the mind away from objects. Detach. Attach. Detach it from the objects and attach it to the Lord. Do this again and again. The essence of the seed of the sprout of world-experience, which is desire, can be destroyed by the fire of non-attachment.

VI. BY VASANAKSHAYA

Vasanakshaya is another method. Vasana is desire. Renunciation of desires leads to Vasanakshaya. This will lead to annihilation of mind (manonasa). Desire for objects of pleasures is bondage; giving it

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up is emancipation. Desire is the most essential nature of the mind. Mind and egoism are synonymous.

VII. BY PRANAYAMA

Vibration of Prana causes movement of the mind. It gives life to the mind. Pranayama or control of Prana will stop the activities of the mind. But it cannot destroy the mind to its roots like Vichara.

VIII. BY CONTROL OF THOUGHTS

Control the thoughts or Sankalpas. Avoid imagination or day-dreaming. The mind will be annihilated. Extinction of Sankalpas alone is Moksha, or release. The mind is destroyed when there is no imagination. The experience of the world illusion is due to your imagination. It vanishes away when imagination is completely stopped.

IX. BY EQUANIMITY AND BALANCE

Mental renunciation of possessions is another method. The Absolute experience can also be realised if you learn to be in a state of thought-suspending Samadhi.

Attainment of equanimity is another method. Be balanced in pain and pleasure, heat and cold etc.

X. BY DEVOTION AND SERVICE

Japa, Kirtan, prayer, devotion, serivce of Guru and study are also means to annihilate the mind.

He alone experiences everlasting peace and Eternal Bliss who has transcended the mind and rests in his Own Satchidananda Atma.

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CHAPTER 5

MIND-CONQUEST BY THOUGHT-CULTURE

'As a man thinketh so he becometh.' This is a great truth or truism. Think 'I am strong,' strong you become. Think 'I am weak,' weak you become. Think 'I am a fool,' fool you become. Think 'I am a sage or God,' sage or God you become. Thought alone shapes and moulds a man. Man lives always in a world of thoughts. Every man has his own thought-world. Imagination works wonders. Thought has tremendous force. Thought is a solid thing. Your present is the result of your past thoughts and your future will be according to your present thoughts. If you think rightly, you will speak rightly and act rightly. Speech and action simply follow the thoughts.

The western psychologists and occultists lay great emphasis and stress on the purity of thoughts. Thought-culture is an exact science. One should cultivate right thinking and should drive out all sorts of vain and worthless worldly thoughts. He who entertains evil thoughts causes great harm unto himself and to the world at large. He pollutes the thought-world. His evil thoughts enter the minds of others who live at a long distance, because thought moves with a tremendous lightning speed. Evil thoughts are the direct cause for all sorts of dis-

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eases. All diseases take their origin at first from an impure thought. He who entertains good, sublime and divine thoughts does immense good unto himself and to the world also. He can radiate joy, hope, solace and peace to his friends who live at a distance.

In the beginning of thought-culture, there is internal fight between pure and impure thoughts. The impure thought tries to enter the mental factory again and again. It asserts: "O little man, you gave me shelter in the beginning. You welcomed me before. You gave me a cordial reception. I have every right to remain in the lowlands of your mind, in your instinctive passionate mind. Why are you cruel towards me? I only gave you a push or stimulus in taking you to restaurants and hotels, cinemas and theatres, ball-rooms and bars. You had a variety of enjoyments through me alone. Why are you ungrateful to me now? I will resist, persist and recur again and again. Do whatever you like. You are weak through old habits. You have no strength to resist." Eventually pure thoughts only will gain victory. Sattwa is a greater power than Rajas and Tamas. Positive overcomes negative.

Substitute pure thoughts for impure thoughts. This method of substitution (Pratipaksha Bhavana) will destroy all evil thoughts. This is very easy. This is the method of Raja-Yoga. The method of driving the thoughts at once by will-force or by using the formula 'Get out, O evil thoughts' is very taxing. It is not suitable for ordinary people. It demands tre-

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mendous will-power and spiritual strength. You must rise above pure thoughts and attain the supreme state of thoughtlessness (Nirvikalpa state). Only then can you rest in your own Swaroopa. Only then will Brahman be revealed like Amalaka fruit in the palm of your hand. Sit in a solitary place. Watch your thoughts carefully. Allow the monkey-mind to jump in its own way for some time. After some time it will climb down. It will become quiet. Be a Sakshi or witness of the menagerie of various thoughts in the internal circus or show. Become a spectator of the mental bioscopic film. Do not identify with the thoughts. Take an indifferent attitude. All thoughts will die by themselves one by one. You can kill the thoughts one by one, just as a soldier in the battle-field kills his enemies one by one. Repeat mentally 'OM I am Sakshi. Who am I? I am thoughtless Atman. I have nothing to do with these false mental pictures and thoughts. Let them roll on. I have no concern with them.' All thoughts will perish. The mind will perish like the gheeless lamp.

Fix the mind on the form of Lord Hari or Lord Siva, or Lord Krishna or your Guru, or any saint like Lord Buddha or Lord Jesus. Again and again try to call this mental image of the picture. All thoughts will die. This is another method, the method of Bhaktas.

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CHAPTER 6

PRACTICAL INSTRUCTIONS ON MIND-CONTROL

Why evil thoughts arise in the mind? How are they to be encountered?

The very fact that evil thoughts give you mental suffering is a sign of spiritual progress; for many do not have that much of sensitiveness.

To some it is very difficult to keep the mind unruffled and pure, the causes being deep-rooted worldly Samskaras, unfavourable surroundings, and the predominance of extrovert tendencies. To some, of course, evil thoughts are not a problem at all. They appear occasionally as a passing phase without doing much havoc.

Watch your mind very carefully. Be vigilant. Be on the alert. Do not allow the waves of irritability, jealousy, hatred and lust to disturb you. These dark waves are enemies of peaceful living, meditation and wisdom.

Remedy the cause first.

The mind usually thinks of one thing at a time. Concentrating upon good thoughts or any form of the Lord, or on the life of a great prophet, or meditating upon the vast expanse and the quiet of the ocean or the sky, will be of great help.

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Sometimes auto-suggestion is of no great use because of its immediate relation with its counterpart that has beset your mind. Thinking of the evanescence of life at the moment will make you depressed and weak.

Auto-suggestion is very useful as a daily practice, according to the negative tendency predominant. For example, in the case of a strong desire to revenge, the life of Christ, Gandhiji or Lincoln is a suitable subject for meditation. But, what then should be done at the spur of the moment?

If some wrong is done to you, you can never reconcile your mind by at once trying to think of forgiveness. It will be repulsive and the attempt will be a failure.

First control violent emotions by withdrawing the mind within, and dissociating yourself from the cause and immediate environment. Meditate on the attributes of the Lord, or draw out your attention to a new, interesting realm. Study the lives of great saints. Then take recourse to auto-suggestion. Ponder over the chain-reaction of the evil of revenge, and meditate on the glory and peace of forgiveness.

Samskaras. By not repeating such actions as would intensify the old, negative tendencies you are trying to combat bad Samskaras. A great deal of success can be attained in smoothening out evil Samskaras. Prayer, fasting, chanting elevating Slokas and the Names of the Lord, and systematic practice of concentration and meditation, are of course, the most important aids.

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Relentless effort to live a spiritual life is very necessary. The angle of vision has to be changed. Regular Sadhana will keep the mind always clean.

Introspect and scrutinise your motives. The cross-currents of like and dislike are yet very strong within you. The senses are still ungovernable. There are secret longings and veiled desires. Vrittis are powerful. Lustful impulses are lurking within. You may ask the reason why you become sometimes angry. Anger is nothing but a manifestation of ungratified lust. You are still far from being established in Pratyahara. Rajas and Tamas are very much manifest in your actions. Do not deceive yourself. A fanciful interest in the spiritual path is of no use. Resignation to fate, or remaining static, will be pernicious in the long run. You will repent later. Start vigorous Sadhana now!

Positive overcomes the negative. Love overcomes lust. Patience overcomes anger and irritability. Courage overcomes fear. A Sattvic life overcomes a Tamasic life. Therefore, make best use of the positive to overcome the negative.

Association. Live an inner life. Speak little. Speak kindly, gently, genially, jovially, intelligently. Do not encourage fast friendship. Mix little. A certain amount of aloofness is very necessary, but do not be cynical, do not be friendless. This is a relative world. You have to be in good terms with your neighbours. Have only nodding acquaintance with hedonists, bohemians and epicurians.

Keep yourself absolutely aloof from undesirable

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vulgar literature, pictorials and motion pictures. Without moral purity no Sadhana is ever successful.

Have some definite principles. Do not mix with women. 'Mother attitude' or 'Sister attitude' is of very little use to a youthful Sadhak. I am not asking you to be a hard-headed puritan. But when you know your weakness, there is no need to court a downfall.

Diet. Avoid pungent, hot dishes. Take light, nutritious, simple vegetarian food, but do not be a faddist. Adjust yourself to circumstances. Avoid heavy and late night meals. Do not eat now and then. A celibate really needs very little food. Overeating is a kind of passion. Fast completely once a fortnight. Have partial fasting once a week.

Extrovert tendency. When you keep yourself busy, you do not harbour impure thoughts. When you rest and leave the mind blank, impure thoughts try to enter insidiously. Do not be idle. Engage yourself in some useful, interesting work at your leisure hours, as for example, take part in some useful social activities. On Sundays, instead of going to a picture, you can assist the Bharat Sevak Samaj, the Ramakrishna Mission, the Divine Life Society, or any other philanthropic institution of your town; or, create a new field of public work.

Cultivate the spirit of Yoga. Instil interest in your work. Serve selflessly. Serve without attachment but do not be irresponsible. Serve unostentatiously. Serve for the good of others. Serve for the good of your heart.

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CHAPTER 7

HIGHER METHODS FOR MIND-CONQUEST

I. ACHIEVEMENT OF MANOJAYA

To the wheel of Moha (delusion, infatuation) mind is the axle. If by dint of discrimination your mind is destroyed, then Maya will not affect you. Mind is the container of matter and form, time and space.

Mastery over the mind and impulses is life victorious. Disciplined thinking and feeling will give you strength and peace and help you in the attainment of God-realization.

Control of the emotions is of paramount importance if you wish to commune with God. When a Vritti arises, do not think about it, divert your attention, let it sink back. Do not spin your imagination. It is imagination that strengthens the Vritti.

From the experience you get Samskaras (impressions), from Samskaras you get Vasanas, from Vasanas you get Vrittis or thought-waves. Then imagination makes the Vrittis into a desire. Then ego attaches itself to the desire and it becomes then an urge, a Trishna. Then you are forced to do Creshta to fulfil the desire. The process of the mind is going on.

You can prevent the formation of new Samskaras, and stop past Samskaras to get further streng-

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thened by fresh ones. The Vasanas are the woven nets to bind man. If the Vasanas are mastered, then you have scored a tremendous victory. The Vrittis and Samskaras are countless and deep-rooted, but they have an end through Vichara, Viveka, Japa, Satsanga, Swadhyaya, meditation and prayer.

The mind associated with objects leads to bondage, and dissociated from objects to emancipation. The secret of strength lies in the calm and serene mind. When the mind remains without any attraction or repulsion towards objects, it will cease to exist. When the mind is dull, rouse it by Kirtan; when it is distracted, bring it back to calmness through Pranayama, worship and meditation, when it becomes attached get it detached through dispassion and discrimination. Thought is motivated by desire. Desire is the motive-force that makes the mind move. Desire and thought are closely connected. Every thought is prompted by the desire that stands behind it. Desire is the fuel. Thought is the fire that is kept up by the fuel of desire. Desire is another name for mind. Desire is constantly feeling the ego. So desire is at the root of our fears. Give up the load of excessive desires. If desires are allowed to grow, then they become the fuel for the fire of thought.

With the passing away of the fuel of desires, the Sankalpas or thoughts also perish. Annihilate your Sankalpas or thoughts. You will not be subject to the trammels of birth; and, the mind is extinguished like a lamp without Ghee or oil.

The mind is a blessing of God. Because without mind you cannot think of God. Without it you can-

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not concentrate and meditate. Without mind and emotions, thoughts and feelings, you cannot have Bhava and Bhakti.

II. INNER YOGIC SADHANA

So long as the mind is not destroyed, the Vasanas are not destroyed; *vice versa,* so long as the Vasanas are not destroyed, the mind is not destroyed. Vasana is the ignorance which enslaves us in sensual objects after giving up true discrimination. Form exists in the mind, so long as the Vasanas are coupled with it. The conception of the heterogeneous objects in the mind, through a conception of their reality and the enjoyment of the pleasures therein, can be said to be of the form of the mind.

So long as the knowledge of Brahman is not attained, so long will the mind be not destroyed; conversely, so long as the mind is not destroyed, so long will knowledge of Brahman remain unattained.

If thoughts are destroyed through the extinction of Vasanas, the quiescence of the mind will result and the mind's destruction will ensue. It is only to control this heterogeneous mind, that the intelligent Yogins perform Pranayama through the control of Prana. The fluctuation of Pranas and Vasanas are the two seeds of mind. Of these, if either of them dies both perish. Through Vasanas Prana's motion is caused; through Prana's motion Vasanas are caused. These two are the seeds and the sprouts to the ripe dried fruit of the mind. These two have their root in the visibles of the universe. If the visibles are destroyed, then Prana's fluctuation and Vasanas will

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be eradicated to their root like a tree. It is the mental actions that are the seeds of the visibles. If the intelligence does not play its part in the visibles, then the visibles cease to exist.

The beneficent control of Prana leads to that of the mind and causes in one equality of vision over all. Through aspiration, Pratyahara and indifference, you can effectively burn away the impressions of the objects at their initial stage. Repetition of God's name and deep meditation enable the mind not to retain in itself the remembrance of anything other than God. Just as the bee which drinks the honey, does not desire the scent, the mind which is ever absorbed in the Nada (sound Om) does not desire the objects.

To transcend time and space is to control the mind. Have unshakable faith in the Lord. Cling to His Divine Name. Surrender unto Him. Pray to Him sincerely. The mind will be powerless to do anything to you.

III. SECRET OF YOGA SADHANA

I solemnly affirm that the fell disease of birth and death can be removed only through the divine panacea of the mind-mastery and not through any other means. The path of annihilation of your mind will be most beneficial to you and will never generate the least of pains. If the mind is destroyed by dint of discrimination, then Maya will not affect you.

Moksha means nothing but the destruction of the impurities of the mind. If your mind is free and pure, you will not again enter into birth. Control of

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mind is not done in a day. But by constant practice and sustained Vairagya, the victory is yours. Become a true hero. Have self-conquest or mastery over mind. Enter the illimitable realm of immortal bliss. Blessed is he who has controlled his mind and has achieved Self-conquest.

IV. SECRET OF MANONASHA

The root of all evil is the sense of "I" and "mine". If you destroy the Ahamkara or egoism and conquer the foes of senses, the Vasanas or subtle desires will vanish. Slay egoism which appears in the forms of fear, hate, envy, doubt, deception and anger. When ego perishes God reveals Himself. Emancipation is release from bondage of the ego and its desires, of the ego and its propensities, its cravings for the sensuous. The original sprout of the painful egoism with its tender stem of rebirths ramifies itself everywhere with its long branches of "mine" and "thine" and yields its unripe fruits of pain, sorrow, delusion, etc. Egoism obstructs vision of truth and causes death. Annihilation of egoism bestows immortality, freedom and everlasting peace. Egoism or individuality takes man away from Truth and consequently causes discord, pain, sorrow, fights, quarrel and war. Die to the lower self to become alive to the Brahman within you. Sin emanates from the ego's assertion of its will. The ego subjecting itself to the clutches of Vasanas which make it to be transformed into the object it sees to the exclusion of others, fancies that object to be real and is deluded by the same. In the presence of fire, iron appears to gleam. Iron by itself has no brightness of

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its own, but its contact with fire makes it appear so. Similarly, the intellect borrows the light of Atma and feels, 'I am the doer, I am the enjoyer', etc.

The true egoism can be destroyed to its root by the fire of Jnana only. When the spirit is freed from its relationship with the mind in the state of Jnana, or illumination, the world vanishes like the mirage-river in the sandy desert. The cognition by one, of the Reality, after true discrimination that he is not in this world and that the universe is not, constitutes mind's destruction.

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CHAPTER 8

MEDITATION FOR MIND-CONTROL

I. HINTS ON MIND-CONTROL

There is no other vessel on this earth to wade through the ocean of rebirth than the mastery of this turbulent mind. Tame the mind; collect all your thoughts. Keep the mind serene. Think not of evil. You will enter the realm of deathlessness. He who has controlled the serpent of mind will reach the dominion of Moksha or eternal Bliss. Withdraw the senses from their objects. Collect the rays of the mind. Direct the mind towards the Ajna Chakra, the space between the two eyebrows and fix it there steadily.

Understand the mind; study the mind; and know this machinery well, and know also how to manage it. The mind abhors a vacuum. As blinding as desire is aversion, which is of the same root. Desire and aversion resemble two monkeys sitting on the tree of the heart; while they continue to shake and agitate it there can be no peace.

Thought is a modification of ignorance or Ajnana. Man falls into the cycle of births and deaths through his own Sankalpas or thoughts. Study the book, *Mind, Its Mysteries and Control.* It will throw a flood of light upon how to deal with the mind, and control it.

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The Sattwic mind is your father or a rare and true friend—father on account of its protecting nature, a rare and true friend through the true counsels it imparts in the way of obtaining the higher goal.

There are two paths to control the mind, viz., Yoga and Jnana. Yoga is that which makes the actions of the mind turn on one only, or makes the mind to concentrate itself upon one object only. By Jnana is meant the perfect illumination and spiritualisation of consciousness, in which the individual consciousness becomes wholly identical with the absolute consciousness.

Raja Yoga is a means to attain the intuition of Brahman. Yoga is an auxiliary path to knowledge or Jnana. Yama and Niyama afford preliminary moral training. They consist in giving up vices and acquiring virtues. The chief aim of Yoga is to control the unruly senses and the wandering mind. When the mind is subdued, when the thought-waves are stilled, the veil is lifted and the Real is attained easily.

Asanas, Pranayama and Pratyahara are aids for controlling the mind indirectly through physical discipline, steadiness of body, regulation and stoppage of breath and the withdrawal of the senses from their objects. The mind will become quiescent through the practice of Pranayama. With the quiscence of the mind, the supreme state alone will remain.

Mind is nothing but the fluctuations of the speedy Prana; with the arrest of Prana, the mind is also

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controlled. Dharana, Dhyana and Samadhi are different stages in concentration. They help directly in controlling the mind. Have the company of saints. Destroy desire. Study sacred scriptures. You can easily control the mind.

II. MEDITATION—
THE DIVINE WAY TO SUBDUE THE MIND

Meditation is necessary for spiritual success and illumination. Meditation is the key which will unlock the door of the supreme abode of Immortal Bliss. The natural tendency of the mind is to go forward and outward. In meditation it turns backward and inward. He who practises uninterrupted meditation on God becomes absolutely fearless. The way to unlock the door of intuition is by meditation, purity, and enquiry.

Meditation is a way for the great unknown. There can be no greater purpose of the mind than meditation on Atma or the Supreme Being. Meditation brings serenity, insight, illumination and Samadhi (Superconscious state). Meditation is an integral part of education. To meditate is to go within oneself and open the heart in silence to God.

Meditation imparts to the face and the whole being a spiritual radiance. You will acquire skill in right living and attain illumination and wisdom of the Self through meditation. Meditation is the sheet-anchor of peace and poise and the enemy of ignorance. Meditation bestows self-confidence and courage, serenity and inner spiritual strength. Meditation stills the mind of its bubbling emotions and

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thoughts, removes distraction and mental discord and produces composure and tranquillity.

When you pray or meditate shut thy doors. It is the door of the senses. During meditation you are never left without an unseen guide and teacher. He will help you.

Without meditation, where is peace? Without peace, where is happiness? Meditation is the most essential food for the soul. Meditation is the key to knowledge.

III. TRAINING THE MIND TO ITS TASK

A lustful mind can never know things of the Spirit or deep things of God. The carnal mind cannot grasp spiritual things, things which are beyond the grasp of the intellect. Saturate your mind with thoughts divine. Check the rising of evil desires and emotions and stimulate good thoughts and feelings. Continuous struggle to keep the modifications or thoughts of the mind perfectly restrained is practice.

A mind is the result of the past thinking. It is constantly being modified by present thinking. It is material. It is made up of subtle matter. It borrows light from Atma or Soul. Train your mind. Avoid dissipation of the mental forces in mind—wandering, daydreaming and badly directed and unorganised thinking. Self-discipline must begin with the mind first. The practice of Sama (control of mind) comes first and then comes Dama (control of senses). The subconscious mind is a sort of vast storeroom underneath the conscious mind. The subconscious mind

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plays an important part in the psychological life of man. Your distractions, pulls and cravings emanate from the subconscious.

The conscious mind co-operates with and never condemns the subconscious. This world is full of wonders, but nothing is more wonderful than mind. Have always a background of good divine thoughts. Let not your mind stay idle. Silence of the heart, silence of the mind is better than the silence of the tongue. Man's mind cannot rest until it finds rest in God. The mind is born of bliss. So it tries to attain happiness. It is always seeking to attain Brahman or the Absolute who is an embodiment of bliss. The mind requires Being or Reality.

IV. GREATEST HIDDEN ENEMY

The chief of man's enemy is within himself. It is egoism. Ego co-exists with mind. When the mind perishes, ego also perishes. Chitta is subconscious mind. It is the minl-stuff. It is the storehouse of memory. Samskaras or impressions of actions are embedded here. It is one of the four parts of Antahkarana or inner instruments, viz., mind, intellect, Chitta and Ahamkara or egoism.

Mind is formed out of wind. So it is fleeting like the wind. Intellect is formed out of fire. Chitta is formed out of water. Egoism is formed out of earth. In egoism is bondage. In egolessness is freedom. Egoism is at the bottom of all great blunder.

If there is no egoism, if the mind is free from desires and likes and dislikes, you will not again en-

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ter into this world of birth and death. Ego is the veil between God and the soul. When the ego vanishes, then is the realisation of universality or cosmic consciousness. Egoistic assertion is a terrible disease. It separates you from God and your fellowmen. Ego is the cause for the sorrows of life and miseries of the Samsara. Burn this ego, through discrimination, Atmavichar or enquiry into the nature of Atma, or the Supreme Self and Samadhi. You will enjoy the immortal bliss of the Eternal. Slay egoism—your arch-enemy—through self-sacrifice, self-surrender, self-denial, service, humility, prayer, worship and identification with Atma. Watch the mind. Mind is the slayer of the soul. Slay this mind ruthlessly through the sword of discrimination. Fear, anger, greed, hatred, lust, jealousy are symptoms of an impure mind. Feeling of superiority and inferiority are rooted in egoism. They generate tensions between individuals. With the awakening of the mind, there arises consciousness of duality. Duality is ignorance. From duality arise fear, desire, etc. Silence your senses and mind and commune with the Lord. You will enjoy eternal peace and bliss now. The mind is like a monkey jumping around. Let the monkey jump as much as it can. Wait and watch. Give it the rein. Meditate regularly. Each day the mind's vagaries will become calmer and calmer. Only he is truly mighty who has conquered his mind or lower self. He who conquers the mind is the greatest of conquerors.

V. MASTERY OVER MIND

Chitta has two causes for its existence, viz., Vasanas or subtle desires and the vibration of Prana.

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If one of them is controlled, then both are controlled. Of these two, the student of Yoga should control Prana through moderate food (Mitahara), Asanas or postures and, thirdly, Sakti-Chalana. I shall explain the nature of these.

The Yogi should take sweet and nutritious food. He should fill half the stomach with food. He should drink water quarter of the stomach. He should leave fourth of the stomach unfilled in order to propitiate Lord Siva, the patron of the Yogins. For success in life, Sadhana, concentration of mind is indispensable. All difficulties and obstacles will melt if you know how to tap the source of power by concentration and meditation. A hermitage is of no use for one who has not controlled his mind. To set the mind on the flesh is death, but to set the mind on Atman or the Supreme Self is eternal life and everlasting peace. The mind becomes no mind when the Supreme Reality or Para-Brahman is revealed. Meditate. All anxieties and emotional conflicts will vanish. You will enjoy tranquillity and everlasting bliss. In a mind filled with jealousy, hatred, anger and crookedness, there cannot be an iota of meditation even if one sits for six hours. Love, truthfulness, purity, humility, tolerance, compassion, are symptoms of a pure mind.

Meditation confers clarity of thought, serenity of mind and poise. Meditation is a concentrated effort. Regular practice of concentration and meditation will give you peace, bliss, success and ultimately Self-realisation. Practise Japa or recitation of Mantras with meditation. When you advance in meditation, Japa, will stop automatically. Meditation must become

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natural. In the beginning, there is effort in meditation. Later on meditation becomes habitual. Not in study but in meditation on Atman is to be found the seed of immortality. The discovery of Atman or the Self is the greatest discovery of all the discoveries. Sit silently. Meditate and discover the innermost Self in Silence. When you meditate deeply, when you enter more and more into Silence, your desires are gradually eliminated. You become more and more calm and tranquil. Meditation is the proximate means to the attainment of Self-realisation. Meditation awakens illumination. Meditate. Dive deep into the heart and know your essential divine nature. Then you will know everything. Become one with pure Consciousness or Intelligence by meditating on that which is of the nature of pure Consciousness or Intelligence. Become pure Consciousness itself.

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CHAPTER 9

CONQUEST OF MIND'S STRONGHOLDS

You have the whole menagerie within you—the lion, the tiger, the serpent, the elephant, the ape and the peacock. Bring them under your control. The beauty of the flesh is really due to the life-giving principle, Prana. The beauty is attributable to the light that emanates from Atman. The nasty body with oozing discharges from nine gutters composed of the five elements is a Jada Vastu and Apavirta. Always entertain this idea. Have a clear-cut, well-defined, image or picture like this. You will conquer lust by such a mental drill. If you understand the doctrine of unity in diversity, if you know there is only one matter, one energy, one mind-substance, one life, one existence, one Sat, one Reality, and if you entertain always such a thought, you can control Krodha. If you remember that you are only an instrument in the hands of God, that God is everything, that God does everything, that God is just, then you can get rid of Ahankara. You can annihilate Dwesha by Pratipaksha Bhavana. Look to the brighter side of persons. Ignore the dark aspect.

Emotion is a motive power like the steam of an engine. It helps you in your evolution. Had it not been for the presence of emotion, you would have passed into a state of passivity or inertia. It gives

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a push for action or motion. It is a blessing. But you must not become a prey to emotions. You must not allow them to bubble out. You must purify and calm the surging emotions. You must allow it to rise slowly and subside quietly from the mind-ocean. You must keep the emotion under perfect control. Do not mistake physical sensations for higher sublime emotions. Do not be carried away by emotions. There are certain people who like to hear of new sensational events just to arouse their emotions. They live on emotions; otherwise they feel quite dull. This is a great weakness. This must be eradicated if they like to lead a calm and quiet life.

All evil qualities proceed from anger. If you control anger, all evil qualities will vanish by themselves.

Ahamkara, Sankalpa, Vasana, Prana have intimate connection with the mind. There cannot be any mind without these four. Prana is the life of the mind. Ahamkara is the root of the mind. Sankalpas are the branches of the mind-tree. Vasana is the seed of the mind. This deep-rooted tree of Samsara which ramifies in various directions with branches full of flowers, tendrils, fruits, etc., has the mind as its root. If this root-mind is destroyed, the tree of Samsara—this tree of birth and death—will also be destroyed. Cut this root-mind with the axe of Brahma Jnana. Chop off the branches (Sankalpas) with the knife of Viveka-Vichara.

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CHAPTER 10

STATES OF MIND AND PRINCIPLES OF MENTAL DISCIPLINE

I. THE FOUR STATES OF MIND

Sleepiness (Laya), distraction (Vikshepa) Kashaya (taintedness) and equipoise (Samata) ,are the four states of the mind. Turn the mind away from the objects. Bear in mind that all is pain and suffering. Remember the blissful, eternal Brahman, that is the substratum for all objects. Rouse the mind when it gets sleepiness; if it gets distracted, bring it back to its peaceful condition through Pranayama, Tratak, self-restraint and abstraction. Be detached when you taste the bliss of Savikalpa Samadhi (Rasaswada). When the mind gets tainted through Kashaya or Vasana raise the rod of discrimination and the sword of dispassion. When the mind is in a state of poise, disturb it not on any account. Enter into Nirvikalpa Samadhi.

II. WAKING, DREAMING AND SLEEP

Desire keeps up life. Prana functions because of Desire. Desire is the cause of Samsara. Desire says. "O Sense-organs! do as I tell you." In the evening, the Sense-organs say to Desire: "O Desire! We are tired; we can't do anything now. The objects have lost their charm for us." Desire goes to Mind; Mind fulfils desire. By dreaming, without the help of sense-

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organs some time later, Mind says to Desire: "O Desire! I am tired; my energy is exhausted. Good-bye;" Desire now goes deeper for more energy. It approaches the Atman. Atman is veiled by ignorance, because desire does not want to annihilate itself and merge in Atman. Desire goes into Ignorance and gets more strength and vitality, returns to the mind and the senses, and rejuvenates them. Man wakes up and commences activity.

III. SLEEP-WALKERS

Sleep-walkers or somnambulists swim in sleep without being aware of it. One in California swam for two miles down a river. A boy of eleven committed expert burgalaries in his sleep. A sleep-walker robs himself also. Sleep-walkers ride horses, drive cars, go mountaineering and walk for miles. An Irishman swam one and a half miles in the sea. He did not remember anything. Sleep-walkers lose their sense of sight and hearing. They retain their sense of touch. Their senses and limbs are controlled by the subconscious mind. Lead the sleep-walker back to bed without waking him.

IV. VIKALPA VRITTI

This is one of the five kinds of Vrittis according to Patanjali Maharshi in Raja-Yoga. It does great havoc indeed. Vikalpa Vritti is imagination. Maya havocs through this Vritti. Fear, worry, co-exist with this Vritti. There is a rumour that there is cholera in George Town, Madras, the man in Park Town falsely imagines that he will get cholera. He worries and actually gets cholera out of fear. Your friend

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did not talk to you, as he was running in haste to catch the train. You imagine that he was offended. There was a rumour that a riot broke out in London. You falsely imagine that your son who was studying in London, might have died. Eradicate these Vrittis through Vichara. Do not identify yourself with any Vritti. Identify yourself with the Vritti-less Brahman and rest peacefully forever.

V. MENTAL DISCIPLINE

The ever-restless mind becomes quiescent when all desires vanish. Desire raises Sankalpas (thoughts). Man performs actions for acquiring the desired objects. Thus he is caught in the wheel of Samsara. The wheel stops when the Vasanas perish.

Just as there are doors in a bungalow between the outer and inner rooms so also there are doors between the lower and the higher mind. When the mind is purified by the practice of Karma Yoga, Tapas, right conduct or the practice of Yama, Niyama, Japa, meditation, etc., the doors between the lower and the higher mind are opened. Discrimination between the real and the unreal dawns. The eye of intuition is opened. The practitioner gets inspiration, revelation and higher Divine knowledge.

It is extremely difficult to have calm and pure mind. But you must have such a mind, if you want to have progress in meditation, if you desire to do Nishkamya Karma Yoga. Then only you will have a perfect instrument—a well-controlled mind—at your disposal. This is one of the most important qualifications for an aspirant. You will have to struggle

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hard for a long time with patience and perseverance. Nothing is impossible for a Sadhak who has an iron will and a strong determination.

Just as soap cleanses the physical body, so also Japa of a Mantra, Dhyana, Kirtan and practice of Yama cleanse the mind of its impurities.

Who is free? The man who has controlled his mind. True freedom is freedom from the thraldom of mind and matter. True freedom is Self-realisation. Victory over the mind makes a man divine. Realize the emptiness of earthly victories. Conquest of mind is better than conquests in the battle-field. Become a man of peace. The body conquers the worldly man, whereas the Yogi conquers the body. When Prana, vital force, is conquered, mind is conquered. Control of mind is self-restraint. Through your higher Sattwic mind, control that part of the mind which runs in the direction of objects. The proper means to control the mind is Jnana or the development of spiritual wisdom. The pure and serene mind alone can know Brahman. When the mind becomes pure through spiritual discipline you will attain Self-realisation. You will realize Brahman as a homogeneous, pure, non-dual Consciousness. When the mind is rendered calm and deprived of its association with the objects it becomes fit for the study of Vedantic literature and meditation on Atman or the Supreme.

Where the mind becomes inaccessible to evil thoughts, and keeps away from the lure of sense-objects, it grasps the eternal truths and becomes the abode of everlasting peace. The purified mind is your

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best friend and the impure mind is your worst enemy. Do away with the impure mind through the pure mind. Make friendship with the pure mind and make your Atma rest in its original blissful state.

Maintain always a calm and peaceful mind. The mind which is not agitated by lust is always tranquil. It is futile to run to forests if you carry with you a restless and impure mind. When the restless waves of the mind subside, there arises gradually divine bliss. Iron becomes gold when it comes in contact with the philosopher's stone, gutter-water loses its impurity when it mixes with the water of the Ganges. Even so, the dirty mind becomes pure and loses its present form when it is united with the Lord. If the mind which flits from one object to another is slain with the sword of discrimination, then the Self-shining Brahman is realized. The mind gets absorbed in Brahman or absolute consciousness through the extinction of Kalpanas or thoughts. Eternal Bliss arises when the mind merges in Brahman.

VI. PURE MIND, PURE REFLECTION

The Hatha Yogins hold that the Prana Tattwa is superior to mind. They say that Prana functions in sleep even when there is no mind. The Raja-Yogins and Vedantins assert that mind is superior to Prana, because mind wills through Sankalpa and the Prana, does the work. There is no Sankalpa Sakti in the Prana. Prana will have to obey the mind. This is the correct view.

The external ear, eye-balls, are only instruments, but not the real senses or Indriyas. The real centres

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of senses are in the brain or more correctly in the Sukshama Sarira. If the auditory or vision-centre in the brain is affected, you can neither hear nor see. During dreams, the mind itself does the function of all the senses despite the absence of the external instruments and the senses such as eye-balls etc. Really it is the mind that sees, hears, tastes, feels, etc. In the mind all the senses are blended. This proves that real senses are within and the eye-balls, tongue, external ears, nose, hands, legs etc. are mere instruments (Karanas). Some hold that in dream there is the play of subtle senses. This also proves that the real senses are within the astral body and that the eye-balls, etc., are mere instruments.

The mind does the function of Sankalpa, Vikalpa, "whether I can go to Dehra Dun or not". The Buddhi or intellect decides "I must go" Ahamkara self-arrogates. Chitta, which is the storehouse of Samskaras or impressions, makes the preparation and gives orders to the senses.Then the senses act. The legs move. The eyes see. After you reach Dehra Dun the Vritti or wave of thought that was agitating you to see Dehra Dun subsides or gets dissolution (Laya) and you get temporary peace after the gratification of your desire.

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CHAPTER 11

METHOD OF SELF-ANALYSIS

Daily self-analysis or self-examination is indispensable. Then alone can you remove your defects and can grow rapidly in spirituality. A gardner watches the young plants very carefully. He removes the weeds daily. He puts a strong fence around them. He waters them at the proper time. Then alone they grow beautifully and yield fruits quickly. Even so, you should find out your defects through daily introspection and self-analysis, and then eradicate them through suitable methods. If one method fails, you must adopt a combined method. If prayer fails, you should take recourse to Satsanga or association with the wise, Pranayama, meditation, dietetic regulations, enquiry, etc. You should destroy not only big waves of pride, hypocrisy, lust, anger, etc. that manifest on the surface of the conscious mind, but also their subtle impressions which lurk in the corners of the subconscious mind. Then only you are perfectly safe.

These subtle impressions are very dangerous. They lurk like thieves and attack you when you are napping, when you are not vigilant, when your dispassion wanes, when you slacken a bit your daily spiritual practice, and when you are provoked. If these defects do not manifest even under extreme provocation on several occasions, even when you are

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not practising daily introspection and self-analysis, you can assure yourself that the subtle impressions also are obliterated. Now you are safe. The practice of introspection and self-analysis demands patience, perseverance, leech-like tenacity, application, iron will, iron determination, subtle intellect, courage, etc. But you will gain a fruit of incalculable value. That precious fruit is Immortality, supreme peace and infinite bliss. You will have to pay a heavy price for this. Therefore you should not murmur when you do daily practice. You should apply your full mind, heart, intellect and soul to spiritual practice. Then only, rapid success is possible.

Keep daily spiritual diary and practise self-analysis (self-examination) at night. Note down how many good actions you have done, what mistakes you have committed during the course of the day. In the morning resolve: "I will not yield to anger to-day. I will practise celibacy to-day. I will speak truth to-day."

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CHAPTER 12

FRUITS OF SELF-CONTROL

I. MIND-CONTROL BY SELF-CONTROL

Self-control is indispensable for the living of a truly ethical life. Without self-restraint, the practice of ethics is quite impossible. You may possess sublime sentiments and noble intentions. But when you have no self-control, you will be a slave to base passions. You will succumb to every temptation and commit endless wrong actions. You want to lead an ethical life, but due to weak will and lack of self-control you fail. It is self-control which enables you to stick to the laws of ethics.

Self-control leads to the highest merit. Self-control is the eternal duty of man. Self-control surpasses in merit, charity, sacrifice and study of the Vedas.

Self-control increases your energy. Self-control is highly sacred. Through self-control you will be purified of all your sins, and gifted with energy and thereafter you will acquire the highest blessedness.

There is no other duty equal to self-control. Self-control is the highest virtue in this world. Through self-control you can enjoy the highest happiness both in this world and in the next. Gifted with self-control you will win great virtue.

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The self-controlled man sleeps happily and awakes happily and moves through the world happily. He is always cheerful.

The man who is without self-control always suffers misery. He brings upon himself many calamities, all begotten by his own faults.

Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, control of the senses, mildness, modesty, firmnes, liberality, freedom from anger, contentment, sweetness of words, benevolence, freedom from malice—all these combined make up self-control. It also consits of respect for the preceptor and mercy for all. The man of self-control avoids both adulation and slander. Depravity, infamy, falsehood, lust, covetousness, pride, arrogance, self-justification, fear, envy and disrespect are all shunned by the man of self-control. He never incurs obloquy. He is free from envy.

That eternal region of Brahman which originates from Vedic penances and which is concealed in a cave can only be acquired through self-control.

The self-controlled man is never fettered by the attachments originating from earthly connections and sentiments.

There is only one fault in self-control. No second fault is seen in it. A man who has self-control is considered by men as weak. By forgiveness the man of self-control may easily acquire happy worlds.

That is a forest where the man of self-control lives. That is ever a very sacred place. Of what use

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is a forest to a man of self-control? Of what use is the forest to him who has no self-control?

The man of self-control acquires great reward in the next world. He acquires esteem in this world and attains to high state hereafter. He acquires the state of Brahman. He attains liberation.

In all the modes of life the practice of self-control is distinguished above all virtues. The fruits of self-control are much greater than those obtained in all the modes of life.

The self-controlled man becomes desirous of liberation. He quietly bears present joys and griefs and he is never overjoyed or depressed by prospective ones.

He is shorn of vindictiveness and all sorts of guile. He is unaffected by praise and censure. He is well-balanced. He has good manners. He has purity, fortitude. He is a perfect master of his passions.

He gains honours in the world. He goes to heaven after he departs from this world. He makes all creatures gain what they cannot acquire without his help. He rejoices under all circumstances. He is ever happy.

II. MIND-CONTROL BY ASANGA AND MUMUKSHUTWA

Thinking of sensual objects is Sanga or attachment. Non-thinking of sensual objects is Vairagya. Stop thinking of objects by thinking of Brahman or the Eternal, or of your Ishta Devata (tutelary Deity). Keeping the Vasanas in the mind is keeping a black

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cobra within and feeding it with milk. Your life is ever in danger. Kill these Vasanas through Vichara, Vairagya and meditation on the Atman. Tamoguna (inertia) is brutal, Rajoguna (passion) is human. Sattwa Guna (light, harmony) is divine. If the clothes on your body catch fire, you want to run towards water for cooling yourself. You must feel like this from the burning of the fire of Samsara. You should feel that you are roasted in the fire of Samsara. Vairagya (dispassion) and Mumukshutwa (strong yearning for liberation) will dawn in you.

The Aspirant in olden days used to approach the Guru with a bundle of sticks (Samit) in his hand for spiritual initiation. What does this indicate? He prays to his preceptor: "O, Adorable Guru! Let my bundle of sins and worldly Vasanas be burnt in the fire of Wisdom through Thy Grace. Let the Divine flame grow in me. Let me attain Self-effulgent Atman. Let my senses, Vasanas, mind, Prana and egoism be given as oblation."

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CHAPTER 13

RAJAYOGIC METHOD FOR MIND-CONQUEST

Raja-Yoga means 'King of all Yogas'. It aims at controlling all thought-waves or mental modifications. Raja-Yoga is suitable for men of mystic temperament with leaning towards the occult. A serious practice of Raja-Yoga can be thought of only after you have purified your mind and have gained some control over your senses and appetite.

The eight limbs of Raja-Yoga are Yama (self-restraint), Niyama (religious observance), Asana (posture), Pranayama (restraint of breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state).

I. YAMA AND NIYAMA

Yama is the practice of non-injury, truthfulness, non-stealing, celibacy and non-covetousness in thought, word and deed. This is the foundation of Yoga.

Niyama is the observance of the five canons—internal and external purity, contentment, austerity, study of religious books and worship and surrender to the Lord.

Impure motives, lack of celibacy, overeating, indolence, oversleeping, false fears, building castles in

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the air, allurement of minor supernatural powers like clairaudience and clairvoyance are all obstacles in this path.

II. ASANA AND PRANAYAMA

Any comfortable and steady pose is Asana. A steady pose gives concentration of mind. If you have mastery over the seat, the dualities of heat and cold and all other pairs of opposites will not disturb you. You must be able to sit in one Asana for three hours at a stretch. The pose becomes steady by thinking of the Infinite.

There are some other Asanas such as Sirshasan and Sarvangasan that are very useful for the preservation of good health and Brahmacharya (celibacy).

Prana is energy. It is life-breath. It is the life-principle. When Prana vibrates, the mind begins to think. Prana is expended in thinking, willing, acting, talking, etc. The excess of Prana is stored up in the brain and nerve-centres.

If you can control Prana, you can control all the forces in the universe.

Prana manifests as motion, gravitation, magnetism, electricity. The knowledge and control of Prana is what is really meant by Pranayama. Pranayama removes diseases of the body, steadies the mind and purifies it. It strengthens the intellect and augments the intellectual capacity. It increases the power of

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memory. When you practise Pranayama, you will have to be careful about your diet. You should avoid overloading the stomach. You should take light, easily digestible and nutritious food.

III. PRATYAHARA AND DHARANA

Pratyahara is abstraction or withdrawal of the senses from their objects. Pratyahara checks the outgoing tendency of the senses. The practice demands considerable patience and perseverance. It gives tremendous power. During the course of the practice you will have to withdraw the mind again and again from the sense-objects and fix it on the point of meditation. That Yogi who is well-established in Pratyahara can meditate quite calmly even in the battle-field where countless machine-guns roar in a continuous stream.

Dharana or concentration is centring the mind on one single thought. During concentration the mind becomes calm, serene and steady. The various rays of the mind are collected and focused on the object of meditation. There will be no tossing of the mind. When there is deep concentration you will experience great joy and spiritual intoxication. You will forget the body and surroundings.

Concentration increases by curtailing wants and desires, by observing silence for one or two hours daily, by practising Pranayama, by prayer and by increasing the number of sittings in meditation daily. You must always try to be cheerful and peaceful.

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IV. DHYANA AND SAMADHI

Meditation (Dhyana) follows concentration. The mind dwells on God alone during meditation. Deep meditation cannot come in a day, or a week or a month. You will have to struggle hard for a long time. Gradually you will enter into deep meditation and Samadhi (superconscious state). You will have to pass through the six stages of meditation and finally you will enter into perfect Nirvikalpa Samadhi or superconscious state. Form perception will totally vanish.

V. REWARDS OF SAMADHI

The meditator and meditated become one. You will attain highest Knowledge and Supreme, Eternal Peace. This is the goal of life. This is the aim of existence. This is the final beatitude of life. You will be absolutely free from pain, sorrow, fear, doubt and delusion. You will experience: "I am the Immortal Self. All indeed is God. There is nothing but God."

You will feel that the whole world is nothing but pure consciousness. The tables, chairs, men, women and other things will appear to contain this consciousness just as vessels contain their contents. You will feel that the Lord is sporting in all things as this pure consciousness. You will actually lose the sense of material nature of things around you. This rare experience will give you great bliss.

May you all attain success in Yoga and enter into Nirvikalpa Samadhi or the Blissful Union with the Lord by controlling the mind and the senses and practising regular and constant meditation!

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CHAPTER 14

MIND-CONQUEST BY RELIGIOUS LIFE

The mind can be controlled by Abhyasa and Vairagya. Abhyasa is constant effort to fix the mind in God or Atman. Vairagya is dispassion or non-attachment to sensual objects.

Enquire who am I? Do Vichara, do mental Japa of OM and meditate on Atman. All thoughts will die by themselves. You will rest in Satchidananda Atma.

Sit alone and watch the Vrittis of the mind. Be indifferent. Remain as a Sakshi. Don't identify yourself with the Vrittis. The mind will then be under your control.

Destroy the fuel of desire, and the fire of thought will be extinguished. With the annihilation of Sankalpa, the reality of Brahman will shine. Cultivate Divine qualities such as friendliness, mercy, gladness and indifference towards happiness, pain, virtue and vice. You will get absolute peace of mind.

Don't think of the past. Don't plan for the future. Do not allow the mind to build images. Live in the solid present. Do a thing which the mind does not want to do. Do not do a thing which the mind wants to do. Don't try to fulfil your desires. Don't hope, don't expect anything. Destroy the vicious de-

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sires through virtuous desires and destroy the virtuous desires also through one strong desire—Liberation.

Practice of Pranayama destroys Rajas and Tamas, makes the mind steady and one-pointed. Study of religious books, Tapas, charity and Satsanga with Mahatmas, Sadhus and Sannyasins overhaul worldly vicious Samskaras and pave a long way in the control of mind.

Upasana or Japa of any Mantra destroys the impurities of the mind, makes the mind turn inwards, induces Vairagya, helps concentration and eventually leads to control of mind and attainment of God-consciousness. In this Kali-Yuga, the easiest way for controlling the mind and attaining Moksha is Kirtan or singing the Name of the Lord. Food has a lot of influence over the mind.

Sattwic food such as milk, fruits, etc., calms the mind. Rajasic food (meat, alcohol, etc.) excites the mind. Take Sattwic food.Have Mitahara (moderation in diet).

Destroy evil habits by establishing new good habits. Control the lower instinctive mind through the higher Sattwic mind. Constant selfless service with Atma-Bhava is highly efficacious in purifying and controlling the mind.

Don't wrestle or struggle with the mind. Be regular in your concentration and meditation. May Peace ,Joy, Bliss and Immortality abide in you for ever.

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CHAPTER 15

CORNER-STONES OF MIND-CONTROL

Mind is the cause for bondage and freedom of man. A mind that is filled with impure Vasanas tends to bondage, whereas a mind that is destitute of Vasanas tends to freedom. Mind is no mind when the Vasanas are destroyed. You become mindless. When you become mindless, intuition dawns and you are endowed with the eye of wisdom. You enjoy indescribable peace.

Mind is Vasanamaya. This world is Vasanamaya Jagat. Mind clings to sensual objects through Vasanas and constantly thinks of objects. If the Vasanas perish, the mind ceases thinking of objects and we attain the state of thoughtlessness.

One of the most common habits of mind is the wandering habit. It cannot stick to one point as it is of the nature of air. Sri Krishna says, "O mighty armed (Arjuna) the mind is hard to curb and is restless; but it may be curbed by constant practice and by dispassion."

Destruction of desires and control of Indriyas are the essential steps for the control of mind. It is the desire that makes the mind restless. The Indriyas run after objects and the mind also follows the Indriyas just as a dog follows the master.

Therefore if you want to check this wandering mind you will have to renounce all sorts of desires

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and control the Indriyas first. Then alone will you be successful in the practice of concentration, meditation, will-culture, memory-culture and thought-culture.

The vital point in concentration is to bring the mind to the same point or object again and again by limiting its movement in a small circle in the beginning. That is the main aim. A time will come when the mind will stick to one point alone. This is the fruit of your constant and protracted Sadhana.

There should be one line of thought. There should be one continuity of thought like the steady flow of oil from one vessel to another vessel, like the continuous sound of a church bell.

You must be regular in your practice of meditation. You must sit daily both morning and night and at the same hours. The meditative mood or Sattwic Bhava will manifest by itself without exertion. You must sit in the same place, in the same room. Regularity in meditation is a great desideratum and a *sine qua non*.

Even if you do not realise any tangible result in the practice, you must plod on in the practice with sincerity, earnestness, patience and perseverance.

Your efforts will be endowed with sanguine success after some time. Do not stop this practice even for a day, under any circumstances, even if you are ailing.

Meditation is a first class tonic. The wave of meditation will remove all sorts of diseases. It will infuse spiritual strength, give new vigour and vitality.

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CHAPTER 16

THE ART OF TALKING THE MIND INTO CONTROL

I. TO THE MIND

O truant mind! O mischievous imp! I am tired of giving you admonitions. You are like the strolling street-dog; the dog is pelted with stones, and beaten with shoes severely; and yet it again goes to the doors of people.

You are like the shameless son-in-law who sits idly in the house of his father-in-law, eats and drinks, bearing all rebukes and broom-beatings.

It is difficult to control the turbulent mind, without the Grace of the Lord. The Prompter of the thought alone can subjugate this wild mind. My prostrations and adorations to the Prompter.

II. LISTEN, O MIND

Listen, O mind, this last piece of advice. Sink not in bonds, in mire of Samsara, in the perilous ocean of births and deaths. Mix thou not in mundane affairs. Eat not the fruits of pain and sorrow. Take not birth again and again. Wither not thyself in wicked deeds. Is not eternal bliss thy quest? Commune with the Lord of Bliss now. Forget the body and its connections. Rest peacefully in blissful joy.

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Calmly abide in thy Supreme Abode. Now there shall be an end of birth.

III. SOAR HIGH LIKE A KITE

Repeat, O mind, the name of Hari. Hari's name is a safe boat to take you to the other shore of immortality. Sing the Maha-Mantra constantly. This is a triple-strong weapon to cut the tie of Samsara certainly. Soar high in the heaven like a kite. Swim in the ocean of Bliss.

IV. ROAM NOT, O MIND

Roam not, O mind! in sensual objects. Desire not for name, fame, prestige, position, titles, honours and rank. Care not, O mind, for earthly affection, love and kind words. Respect, not nice clothes and dainty dishes and company of damsels and their talks. Remain steadfastly gazing on the Lord who dwells in the cave of the heart, thy refuge, solace, source and Centre Witness, Abode, Lord and Dissolution.

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CHAPTER 17

QUESTIONS AND ANSWERS ON MIND-CONTROL

Question: How to control the Mind?

Answer: Enquire into the origin of thought. Find out from where the thoughts emanate. Switch off that source.

Q. This is an extremely difficult and subtle process. Kindly suggest some method of controlling the mind which an ordinary person like me can adopt.

A. Japa of the Lord's Name is the best for you, and for the vast majority of mankind. Steadily increase the time devoted to Japa and meditation. At the same time, cultivate Vairagya (dispassion). Pranayama also will help to a great extent. The combined method—synthesis of Japa, Dhyana, Pranayama, cultivation of virtues and eradication of vices—is the best.

Q. I am a devotee of Lord Siva. Should I go to temples dedicated to Lord Vishnu or Devi also; and if I go there, how shall I worship the Deity there?

A. Yes, you should never miss an opportunity of visiting and worshipping at any shrine you come across. When you go to a temple of Lord Vishnu or Devi, worship Lord Siva Himself there. Look upon the Deity in the temple as another "form" of Lord

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Siva. If your father came to you in the attire of a High Court Judge, or (if he is an actor in a drama) if he came to you in the dress of a female, will you turn away from him? You will greet him as your own father in any case. Similar should be your attitude in worshipping the Lord. God is one. He is worshipped and adored variously by various people.

Q. I recite Vishnusahasranama every day. Have I to meditate upon the meaning of each word as I go on reciting it?

A. This is not possible, unless you are a Shatavadhani! When you recite the Vishnusahasranama, have Saguna Upasana. Meditate on the form of Lord Narayana. When you have leisure or during the practice of meditation, you can select a few Slokas or Names and meditate over the meaning.

Q. In Taittiriya Upanishad it has been said: "First there was Asat. From Asat, Sat came." How is this?

A. This is said from the point of view of the common man. To him, what he does not see or experience is "Asat". To him, the Supreme Existence is "Asat" inasmuch as it is beyond the comprehension of the senses, mind and intellect. "Sat" in this Mantra refers to the manifested world. To the man of gross understanding, the world of names and forms is the "Sat", because he is able to experience its reality through his senses. Therefore it is said that in the beginning there was "Asat" (i.e., That was which you, with your senses and intellect, regard as non-existent); and from that "Sat" (i.e., that which you regard as existent) came.

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CHAPTER 18

MASTERY OVER THE MIND

I. DISENTANGLEMENT OF THE MIND

He who masters the mind will attain liberation or freedom from births and deaths. With the destruction of mind, all the three periods of time vanish. If the Mind is purged of all its impurities, then it will become very calm and all delusions attendant with its birth and death will be destroyed. True emancipation results from the disenthralment of the mind.

II. PEACE OF MIND

When the mind becomes inaccessible to evil thoughts and keeps away from the lure of sense-objects, it grasps the eternal Truth and becomes the abode of everlasting peace. The mind which is not agitated by lust is always tranquil. Real peace can be found only in the control of desire, in the turning of the mind to the one enduring Reality, God.

III. BARRIER OF EGOISM

Ahamkara is the source of all dangers, pains and sorrows in this World. It is evanescent. It has its seat in the mind. It is idiotic in its nature. It is without discrimination and intelligence. Egoism is a formidable chronic disease. It can be destroyed by the potent injection of Self-surrender to God. From

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inadvertence (Pramada) comes delusion, from delusion egoism, from egoism bondage, and all the consequent sorrows that one is heir to. The notions 'I'-ness and "mine"-ness have no real existence. Mine-ness is death. Freedom from Mine-ness is immortality or Life Eternal. Heedlessness is dangerous because it is the cause of egoism, bondage and sorrow. If the modifications of the mind which lean on sensual pleasures be destroyed, then Atma divested of Ahamkara (egoism) becomes the All-pervading Reality or Brahman. Ahamkara causes the Self to think of itself as 'I' and of objects as 'mine' it is the principle of individuation.

IV. THE DELUDED MIND

Even the worst thing appears to be very pleasant when the mind is deluded. As the Mind does not consider other's pains as its own there arises no compassion in it. Whatever is thought of by one at the time of death, that will be realised by him afterwards. Every thought, every feeling which does not vibrate love, clouds the understanding and takes you away from God. The expansion of the mind's thoughts towards objects is bondage, while the abandoning of the Sankalpas is emancipation.

V. THE TRUE SOURCE OF DELIGHT

There is no bliss in the object. When the desire is fulfilled the mind becomes still momentarilly and is turned inward. The Atman reflects in its true form as bliss in the mind thus turned. When you attain a desired object, the mind is stilled for a moment and

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the reflection of bliss from Atman becomes manifest. When the restless waves of the mind subside, then arises gradually divine bliss. If the modifications of the mind which lean towards sensual pleasures are destroyed, then the individual soul attains supreme Peace. If the mind which flits from one object to another is slain with the sword of discrimination, then the Self-shining Para-Brahman or the Absolute will be realised. The more the mind is withdrawn from the outer-world, the more it makes headway in the realm of Atman or eternal bliss.

He who has freed from himself from the fluctuations of his mind comes into possession of the supreme Nishtha (meditation) and bliss Immortal.

VI. LIBERATION BY MIND-DISSOLUTION

With the annihilation of this Sankalpa, all conceptions of the differences between the Seer and the Seen will vanish. Then Para-Brahman or the Reality will shine by itself in its pristine glory and splendour. A contented mind is ever calm and serene. A mind which though enjoying the diverse objects, does not enjoy them is Brahman itself. If the Mind is destroyed the individual Soul becomes identical with the supreme soul. When the mind is purified and concentrated, meditation on the form of the Lord should be earnestly taken to. When the mind is completely dissolved liberation follows automatically.

Pray fervently: O All-merciful Lord! Through Thy grace,may I realise the Truth. May I always entertain sublime thoughts. May I realise myself as the Light Divine. May I serve humanity with Atma-bhav.

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May I be free from greed, lust, egoism, jealousy and hatred. May I behold the one sweet immortal Self in all beings. May I realise Brahman with pure understanding.

May that Light of lights ever guide me. May He cleanse my mind of all impurities. May He inspire me. May He bestow on me power, courage, and strength. May He remove the veil in the mind. May He make my life happy and fruitful. I bow to Thee O God of gods, O Brahman of the Upanishads, Support for Maya and Ishwara, the Bridge to Immortality.

Without Self all is void. It is a well-known fact that any number of zeroes has no intrinsic value unless a number is placed before them. Even so, the wealth of all the three worlds is nothing, if you do not lead a spiritual life, if you do not try to acquire the spiritual wealth.

You will have to live in the Self within. You can influence others, radiate joy and peace to millions of people, far and near, if you attain Self-realisation. You will be drowned in the ocean of bliss and infinite knowledge.

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PART TWO

FIRST PHASE OF
MIND-CONQUEST—ITS THEORY & PRACTICE

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CHAPTER 19

MIND-STUDIES IN ITS STRUCTURE

I. WHAT IS MIND?

Now then an exposition of the mind, its nature and control. Mind is Atma Shakti. Mind is Maya. Mind is born of Prakriti. It is through mind that Brahman manifests Himself as the universe with heterogeneous objects. Mind is inert. It cannot by itself illumine the objects. It borrows its light from Atman or the Self. The body with its organs is no other than the mind.

II. MIND AS THE UNIVERSE

All the visible objects do not really exist. The mind alone shines as the cause of all the manifold created objects.

This universe is no other than the mind itself. The Self-light of Para Brahman alone is appearing as the mind or this Universe. Mind alone is the Universe.

III. MIND AS SANKALPA

The form of the mind is Sankalpa alone. The expansion of the mind alone is Sankalpa (thought), imagination). Wherever there is Sankalpa (thought) there does the mind exist. Sankalpa, through its power of differentiation generates this Universe. The Sankalpas and Vasanas which you generate enmesh

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you as in a net. Man is subject to bondage through his own Sankalpas and Vasanas, like a silkworm in its cocoon. If the mind turns its back upon discrimination, it entangles itself in the folds of Vasanas, or desires.

IV. STOREHOUSE OF IMPRESSIONS

Mind is a collection of Samskaras or impressions. The mind goes into modifications according to the latent impressions of the past. These impressions are called Samskaras. Mind is a bundle of Vasanas, Sankalpas and likes and dislikes. If you free yourself, from these, the mind dwindles into an airy nothing. Mind is nothing but a bundle of habits, desires and cravings. The mind which is the conditioning vesture of the Soul is a storehouse of impressions. It is attached to the pleasure of senses and is tossed about by three Gunas, and hence is liable to disturbance in the form of lust, anger etc. The true nature of the mind is Vasanas or subtle desires.

V. STUFF OF THE MIND

Mind is atomic according to the Nyaya School. Mind is all-pervading according to the Raja Yoga School. It is of middling size, same size as that of the body according to the Vedantic School. Mind is made up of subtle Sattwic matters. It is formed out of the subtlest portion of food. Mind is termed the sixth sense.

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CHAPTER 20

THE MANY PHASES OF THE MIND

I. FOURFOLD ANTAHKARANA

When the mind does Sankalpa-vikalpa, it is called mind. When it discriminates and decides it is called Buddhi or intellect. When it self-arrogates it is Ahamkara, egoism. When it remembers and recollects it is Chitta.

II. STRATA OF MIND

Conscious mind is the objective mind. It thinks of objects. Subconscious mind is Chitta. It is the storehouse of impressions. Superconscious mind is the cosmic mind.

III. THE THREE AVASTHAS

In the waking state (Jagrat) the Mind experiences the external objects. In dream, mind itself creates the dream-creatures out of the material supplied by waking experiences. In deep sleep the mind rests in causal body or Avidya. In Turiya-avastha the mind is absorbed in Brahman or the Absolute. There is Nirvikalpa Samadhi or superconscious state.

IV. THE THREE FORMS OF MIND

The Sattwic mind is calm and harmonious, it intuits, meditates, renounces, enquires and moves towards the Atman.

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The Rajasic mind is passionate. It wants power, possessions and dominion. It wants to rule over others. The Tamasic mind is heedless. It sleeps, It is full of inertia and darkness. When the Yogi attains Samadhi he rises from the stream of the Gunas and the limitations of the body and mind.

V. THE SATTWIC GUNA

When Sattwa is increased a peculiar feeling of coolness, calmness, contentment and luminosity are experienced by the aspirant. When Sattwa Guna works in the mental sheath, there is a wonderful calmness. The tossing of the mind stops and concentration develops. When the Sattwa Guna powerfully vibrates in the Vijnanamaya sheath or intellect, there is understanding of complex problems. The three Gunas constitute your individuality. They cover your mental, moral, intellectual and spiritual life.

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CHAPTER 21

THE DYNAMICS OF THE MIND

I. PURE AND IMPURE MIND

Suddha Manas or pure mind leads to liberation. Asuddha Manas or impure mind causes bondage. Suddha Manas is filled with Sattwa or purity and divine virtues. Asuddha Manas is filled with impurities such as lust, greed, jealousy, hatred, etc.

II. FUNCTIONS OF THE MIND

It is actions of the mind that are truly termed Karmas. The functions of the mind are Sankalpa Vikalpa, thinking and doubting. It is the mind that really sees, hears, smells, tastes and feels. Mind can do the five functions of the five senses of perception or Knowledge. Mind connects itself with the five senses of perception and enjoys all sense-objects.

III. POWER OF THE MIND

The mind has the potency of creating or undoing the world in the twinkling of an eye. Mind creates the world according to its own Sankalpa or thought. It is the mind that creates this Universe, (Manomatram Jagat: Manah-Kalpitam Jagat). Through the play of the mind, a Kalpa is reckoned by it as a moment and vice versa. Like a dream generating another dream in it the mind having no visible form generates existent visibles.

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IV. PLAY OF THE MIND

The Mind assumes the form of any object it intensely thinks of. Through the play of the mind in objects, nearness appears to be a great distance and vice versa. In introspection a portion of the mind studies another portion of the mind. The senses can do nothing without the co-operation of the Mind. It is the Mind that causes bondage and release. Devoted to sense-objects it causes bondage; devoted to the Lord it creates freedom and release. With the growth of the Mind, the pains increase, with its extinction, there will be infinite bliss. Mind can do or attend to only one thing at a time.

V. THE MISCHIEVOUS MIND

Mind is the slayer of Atma or the supreme Self. Mind is the birth place of desire. Mind ever whirls far and wide in vain in sensual objects, like a strolling street dog. This purile mind which ever rises and falls with the ebb and flow of desires, fancies this illusory universe to be true through its ignorance. Ever thirsting after fresh Vishayas or sense-objects the mind is more restless than monkeys.

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CHAPTER 22

MIND—ITS MANIFESTATIONS AND ITS RESISTANCES

I. THOUGHT AND FACIAL EXPRESSION

Face is the index of the mind. Face is the mould of the mind. Every thought cuts a groove in the face. A divine thought brightens the face. An evil thought darkens the face. Continued divine thoughts increase the aura or halo. Continued evil thoughts increase the depth of dark impressions just as the continued striking of a vessel against the edge of a well while drawing water makes deeper and deeper hollow on the vessel. The facial expression truly advertises the inner state of the mind or the true contents of the mind.

II. THE INNER WAR

So long as there are desires or Vasanas, you cannot have knowledge of the Self. So long as you have no knowledge of the Self, you cannot destroy desires completely. This is a Chakrika or paradox. The more you thin out desires or Vasanas the more you are near to Atma or the Goal. Subha Vasanas will not bind you. Japa, meditation, Vichara are subtle Vasanas. A desire for liberation is a subtle Vasana. Increase the subtle Vasanas. The evil Vasanas will perish by themselves.

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III. FIGHT WITH EVIL

Fight with evil is fight with the mind. Fight with senses is fight with evil. Fight with desires is fight with the mind. Fight with matter is fight with evil. Fight with matter is breaking all attachments, that bind you to this world. Fight with desires and cravings is fight with ignorance. Conquest over mind, senses, desires and matter is the greatest victory. It bestows Immortality and eternal bliss, and makes you real King of kings.

IV. REMOVE THE DIRT IN THE MIND-RADIO

A new Radio is fixed. All its parts are quite all right. But the message is not received. This is due to a particle of dirt in it. If the dirt is removed, all the messages and songs will be heard distinctly. Even so in the big radio of the mind if there is dirt of bad character of evil quality, it cannot express true joy, bliss, love, the spirit of self-sacrifice, the aroma of truth. Remove the dirt of evil trait. Fill the mind with divine virtues. You will shine with Brahmic aura. You will shed the light of Self-illumination.

V. THE CREEPER-MIND

A creeper grows. You allow it to ascend on a stick. Every day you tend it, and move it in the direction you want. If you do not tend it for a week, it will move in its own way. It will not serve your purpose. It will look ugly. Even so, you must tend the creeper-mind daily. Then alone can you bend it easily. You can mould it properly, you can control it easily.

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CHAPTER 23

MIND, WORLD, INNER DISCIPLINE AND SPIRITUAL PROGRESS

I. MIND AND THE WORLD

The body is the root of the tree of Samsara or the earthly existence.

There was not pot in the beginning and there will not be any at the end. But if you see the pot in the middle, then your attitude towards it should be detached i.e., you should not believe in its permanence.

So also, there was no body in the beginning, and there will be none at the end. But that which exists in the middle and not in the beginning or at the end, should not cause bondage to you, i.e., you should not get attached to it.

Identification with the body is the cause for pleasure and pain. Where there is pleasure, pain is present in the background.

The characteristics of the body, senses, vital force, mind and intellect are superimposed on the pure Atman, which, in reality you are. You labour under the false notion, "I am the doer, I am the enjoyer, I am the sufferer" in relation to your body, mind and senses, and thereby come to grief.

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The senses are the avenues for sense-knowledge. They are the gateways of perception for the mind.

The mind works always in conjunction with the five senses. It is drawn out by the five senses to the external objects, and thus the world is perceived.

Mind generates endless thoughts in relation to its perception through the senses, and the world comes into being.

Thoughts and names and forms are inseparable. If thought ceases, the world also ceases. Perception gives stimulation to thought.

The nature of the mind being extrovert, it tries to derive pleasure through stimulation of thoughts which are effected by the contact of the senses with the objects.

Not being satisfied with one object, the mind jumps from one to another, because no object can give continued satisfaction, and therefore they have to be changed constantly. Thus the mind is restless.

In a restless mind, no true knowledge, which is extra-sensory supra-mundane, can dawn. Therefore, the necessity of the control of thought, and then its annihilation.

Then intuition dawns, which is beyond the means of thought. Acquire mastery over the mind. Make it your servant. Allow it not to become your master.

Practise Yoga. Discipline the senses and control the mind. Open the portals of intuition and let divine knowledge flood into you.

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Be bold. Be courageous. Be manly. Yield not to temptation. Be not dejected. Stand up. Gird up your loins, achieve victory over the mind.

The external world cannot affect you if you have mastery over the mind.

The impressions of your past actions, tendencies and aptitudes are left in your subconscious in the form of Samskaras.

All your past experiences, though lost to your memory, are deeply rooted in the subconscious. These Samskaras, some of which or the most of which may have been acquired in the past birth or births, are revived in the present life.

Though external environmental factors mould your propensities, the past Samskaras are not lost. They may acquire a different mode of expression but never lose themselves.

The sum total of Samskaras constitutes the mind, together with its various agencies. This mind is a strong wall that stands between the individual soul and the Supreme Soul.

The nature of mind is to create distinctions and differences. It separates, divides, limits.

It is a storehouse of errors, cravings, doubts, delusions and the primordial ignorance.

The lower mind is your real enemy, because it binds you to the Samsara.

The higher mind, which is endowed with the

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faculty of right perception, is your aid in the spiritual path.

The lower mind is filled with Rajas and Tamas, or passion and inertia or ignorance. The higher mind is filled with Sattwa or purity.

The Atman never feels any pleasure or pain. The mind feels the different conditions of life. If it is controlled and well-cultivated and guided in the right groove, then one attains happiness, being not entirely dependent on the external conditions.

Equipoise of mind is the ideal sought by all, consciously or unconsciously.

II. ANALYSIS OF MIND

If the senses of perception are restrained, the mind can be greatly neutralized. For the moment the mind may be restless, not finding the service of the senses, but later on it will quiet down and be amenable to your directives. Intellect should guide and mould the emotions. The higher mind has a large measure of pure intellect which enables right understanding or evolution.

Perverted intellect may cause unhealthy emotions, and is often a great obstacle to Self-realization.

Unbridled emotions can bring about a good deal of harm even to spiritual aspirants. Emotionalism is certainly not devotion. Intellect is not Self-luminous. It borrows its light from the Atman.

Higher emotions that are well-cultivated and directed in the right grooves, can lead one to God-realization.

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Ahamkara or 'I-ness' is the core of the mental world. Ahamkara denotes identification. Identification causes the generation of Vrittis or modifications. Identification with the Atman helps one to rise above the mundane world. This is the process of Vedanta.

The lower impulses are subdued and scorched out by the higher emotions through the process of Yoga.

III. INNER DISCIPLINE

The senses are the gates. Close the gates of the senses by the practice of Dama and Pratyahara (abstraction). You will have deep concentration.

Even if the external senses are controlled, the mind will be dwelling on the sensual objects. Therefore the mind also should be fixed in the lotus of the heart or the point between the two eye-brows (Ajna Chakra). Then the thoughts can be controlled. Develop one-pointedness of mind. Fix your mind on the Lord. If the mind wanders bring it back again and again to the object of meditation. Collect all the dissipated rays of the mind. Gather all thoughts through discrimination, dispassion and concentration. You will be free from wavering or oscillation of mind.

You cannot practise meditation without a firm posture. If the body is unsteady, the mind also will become unsteady.

Through regular meditation the mind becomes serene and calm. The little self-arrogating personality then slowly dies. Through regular meditation you grow spiritually. The Divine flame becomes bri-

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ghter and brighter. You become impersonal and one with the Reality.

Keep the mind quite steady by withdrawing it from the objects of senses. Renounce all thoughts which generate desires. Meditate on the Lord. You will become a Yogi.

The Chitta-Vritti which is of the form of the object meditated upon is called Bhavana or that which binds. The mind which is endowed with strong discriminative faculty and dispassion will be able to control the senses from their inroads to the objects in all directions.

The Yogi is one who has united his mind with the Reality. Muni is one who does Manana (reflection or meditation.) Meditation or Dhyana is a continuous and unbroken flow of thought which is compared to the flow of oil from one vessel to another (Avichhinna Taila Dharavat).

The mind is refined and purified only by meditation and self-discipline. The mind that is rendered pure, will automatically move towards the Self or Atman. Then it has neither attraction nor attachment for the sensual objects.

IV. MIND AND SPIRITUAL PROGRESS

Mind is the means to spiritual attainment, and yet it is an obstacle too. The higher mind helps one to progress spiritually, and the lower mind anchors one to the worldly mire.

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The battle between the positive and the negative forces is decided by the superior strength of the either of the two parts of the mind.

The Supreme Being created this aggregate of the body and entered it in the form of Jeeva or the individual soul. The individual soul is united with the mind and the senses and becomes the enjoyer of the objects. Friends and enemies are not outside. They exist in the mind only.

It is the mind that makes a friend an enemy and an enemy a friend, depending on its moods. No meditation on Truth is possible with a fickle mind. A steady, one-pointed mind serves as a powerful searchlight to find out the hidden spiritual treasure of the Atman. No meditation is possible when the senses are out of control and distract attention.

The self-controlled Yogi who has attained mastery over his mind through discrimination, dispassion and meditation attains Self-realization. He who clings to pleasure and power cannot have steadiness of mind. He cannot concentrate and meditate.

He who is free from desire, greed and expectation can have a steady mind. When all desires for objects die, the mind becomes very peaceful and rests steadily in the Atma. Quiescence and despondence are different conditions.

When the mind becomes quite steady by constant and protracted practice of concentration, the Yogi beholds the reality by the mind which is now

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rendered pure ,and yet which was an obstacle before.

He who does not practise any meditation cannot possess peace of mind.

Without peace man cannot have happiness. When the mind is completely withdrawn from the sensual objects there is a feeling of supreme contentment within the heart. He who cannot fix his mind in meditation is a slave of his senses.

A man of balanced mind is indeed a great soul. When the mind is always in a balanced state one rises above duality.

V. WATCH THE MIND

In the waking state the mind plays with the external objects. When you sit for meditation with closed eyes, the mind plays with past memories. It builds castles in the air. You will imagine that you are having deep meditation. When it gets tired it may become dull (Moodha state) or it may enter into deep sleep. Watch the mind carefully; be always vigilant.

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CHAPTER 24

BASIC TENDENCIES OF MIND AND THEIR CONTROL

Desire, judgement, doubt, belief, firmness, weakness—all are the Manas only.

Friend and enemy, virtue and sin, pleasure and pain are in the mind only.

The mind has the potency of creating or undoing the whole world in the twinkling of an eye.

Mind is Jada but appears to be intelligent by borrowing light from Brahman.

Senses cannot do anything independently if the mind is not connected with them.

When the mind has once tasted the sexual pleasure, it always runs after woman.

The world is beautiful and pleasant or ugly and miserable just as the mind chooses.

The ghost of your mind dances in the theatre of this universe to the music of the organs.

The face is a notice-board wherein the Vrittis of the mind are advertised.

If all thoughts are eliminated there remains nothing which can be called as "mind".

If you want rapid progress in the spiritual path, watch every thought.

Enjoyment strengthens, increases and aggravates a desire.

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Desires are the outcome of thoughts which are associated with objects.

Many people have fallen from Yoga through the influence of subtle desires.

Memory of the past retards an aspirant's spiritual advancements.

Yoga consists in the suppression of the functions and modifications of the mind.

When the mind is at work, Buddhi and Ahanta will work along with the mind.

A gross mind with selfishness and lust is absolutely unfit for a spiritual life.

When one reaches perfection, the mind melts in its source—Brahman.

Each nation has its own characteristic mentality and particular intellectual bent.

The mind can leave hold of lower things only if it is attracted by higher things.

People of dirty mind judge others according to their own standard of judgement.

The worldly minds want thorough overhauling and drastic regeneration.

A Rajasic mind full of desires can never dream of an inner spiritual life.

Purification of mind leads to the comprehension of the true nature of Brahman.

A pious man attends to his business concerns but has his mind's eye ever fixed upon the Lord.

Mind is Atma Sakti. It is through mind only that Brahman or the Supreme Self manifests as the differentiated universe with heterogeneous objects. Mind is nothing but a collection of Samskaras or impressions. It is nothing but a bundle of habits.

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The true nature of the mind consists in the Vasanas or subtle desires; the idea of "I" or egoism is the seed of the tree of mind. The sprout which springs up from this seed-egoism is Buddhi or intellect. From this sprout, the ramifying branches called Sankalpas take their origin.

Mind is made of subtle Sattwic matter. According to Chhandogya Upanishad, mind is formed out of the subtlest portion of food.

Manolaya or temporary absorption of the mind in the object of meditation will not help you to attain liberation. Manonasa or annihilation of the mind only will enable you to achieve the final emancipation or Moksha.

Have no longing for objects. Reduce your wants, cultivate Vairagya or dispassion. Vairagya thins out the mind.

Do not mix much. Do not talk much. Do not walk much. Do not eat much. Do not sleep much.

Control your emotions. Abandon desires and Vasanas. Control irritability and lust. Slay the impure mind through meditation. Practise perfect Brahmacharya. There is no half measure in the spiritual path.

Never wrestle with the mind. Do not use any violent effort in concentration. When the mind is jumping and wandering much, make no violent effort to control the mind but rather allow it to run along for a while and exhaust its efforts. It will take advantage of the opportunity and will jump around like

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an unchained monkey at first. Then it will gradually become quiet and look to you for orders.

If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy in doing so. You will tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force.

They will return more quickly also. The thoughts will become more powerful. Be indifferent. Keep quiet. Become a silent witness of those thoughts.

Do not identify yourself with them. They will vanish very soon. Substitute good thoughts. Pray and sing the Lord's name.

Never miss even for a day your meditation. Regularity is of paramount importance. When the mind is tired out do not concentrate. Give a little rest. Do not take heavy food at night. This will interfere with your morning meditation.

Japa, Kirtan, Pranayama, Satsang (association with the sages), practice of Sama (serenity), Dama (self-restraint), Yama (right conduct), Sattwic food or pure food, study of scriptures ,meditation, Vichara or Atmic enquriy—all these will help you to control the mind and attain bliss and immortality.

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CHAPTER 25

STUDIES IN INSTINCTS AND EMOTIONS

Fear accompanies the instinct of self-preservation. Man is afraid of impending danger. He tries to escape and save his life. Anger accompanies the instinct of combat. Man is aggressive and pugnacious. Lust or sexual excitement accompanies the reproductive instinct. Man copulates and generates. Feeling of loneliness accompanies the herding instinct. Man wants company and lives among groups of people. Man wants to possess or own and enjoy. He manifests the hoarding instinct.

Man tries for his self-preservation. This is the preservation instinct. He wants to hoard money for sensual enjoyment. This is the hoarding instinct. He wants to live in his own community. This is the herding instinct. He wants to mate and reproduce. This is the reproductive instinct. He is aggressive and pugnacious. This is the instinct of combat.

Feeling always accompanies thinking. Feeling is the sense of touch. It is perception of objects by touch. It is consciousness of pleasure or pain. It is tenderness, emotion, sensibility, sentimentality. It is opinion as resulting from emotion. It is receiving an impression. It is affection, sensation, experience, sympathy, love, etc. It is throbbing, thrill, shock, agitation, quiver, flutter, tremor, pathos. It is ardour, zeal, enthusiasm, cordiality. Deep sense, glow, fervour, earnestness, eagerness, ecstasy, inspiration, cor-

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diality, sympathy, love, affection, tenderness and aesthetics are lofty sublime feelings. They make you divine.

Aesthetics is the feeling of beauty in objects and fine arts. Vehemence, fanaticism, passion, excitability, agitation, flutter, flurry, ruffle, perturbation, are low Rajasic-tamasic feelings. They are Asuric and diabolical in nature. They throw you down in low births. Cultivate sublime feelings and attain divinity.

All emotions come under the category of Raga-Dwesha (likes and dislikes). When the feeling is intense and has a big volume, it becomes an emotion. It is one of the three groups of the phenomena of mind. An emotional man is easily excited. Bengalis are highly emotional. A man of emotional temperament is fit for the practice of Bhakti Yoga. Emotions are of two kinds viz., high and low. Bhakti is a higher, divine emotion. Low surging emotions should be stilled and transformed by the practice of Pranayama, Japa, Sattwic food and Vichara. Higher emotions should be cultivated by Satsang, Japa, Kirtan and study of Bhagavatam, etc. Raga, Dwesha, lust, hatred, pride, jealousy, are low emotions of the impure mind. Do not mistake emotion for devotion. Do not live on emotion. Control lower emotions and be calm and serene. Do not cultivate the habit of weeping through emotion. But shed tears of Prem in silence through Virahagni and practice of the presence of God. Do not jump and dance violently. Allow a single controlled emotion to glide smoothly like a gentle wave.

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CHAPTER 26

PSYCHOLOGY OF SENTIMENT, CONSCIENCE, AND SPIRITUAL PROGRESS

Sentiment becomes a habit. It is more permanent, while an emotion is temporary. Sentiment is a thought occasioned by feeling. It is an exhibition of feeling as in literature or art. It is a thought expressed in words. It is the second division of the moral faculties.

A sentimental man is affectedly tender. He abounds in sentiments or reflections. He has an excess of sentiment or feeling. Sentiment is of two kinds viz., high and low. Sexual sentiment is a low sentiment. Aesthetics is sentiment of the sublime and the beautiful. A sentimental man who is swayed by low sentiments, who is easily upset by low sentiments, is ever perturbed and restless. But a man of sublime sentiments, who has kept his low sentiments under control, is peaceful and advances in the spiritual path. A man of sublime sentiment is very sympathetic and kind. He is easily moved when he looks at the sufferings of others. Control low sentiments. cultivate high, sublime sentiments.

. Conscience is a moral faculty. It is a delicate instrument or sense that tells you then and there what is right and what is wrong. It is the inner voice without sound, that shows you the path of virtue and god-

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liness. It raises the voice of protest, whenever anything is thought of or done, contrary to the interest of His Master (Atma). He is an ambassador in the durbar of King, Atma. He is an advocate in the court of judge, Atma. Through misuse it becomes blunt. Through abuse or misuse it is even destroyed. Through wickedness it becomes perverted. Untiring falsehood and taking bribes destroy the conscience altogether. A pure, clean conscience helps the aspirant, to reach the goal quickly. Therefore cultivate a clean and pure conscience, by adhering to truth and Dharma. Keep the conscience bright, sharp and delicate. Pin-pricks in the heart, shame and depression indicate that you have done something against conscience.

Saints and Yogins will never think that they have controlled the mind. Only the deluded Sadhak imagines that he has controlled the mind, and gets a terrible downfall. It is the very nature of life, mind and Prakriti, to be constantly in motion. When there is the idea in the mind that the Highest Goal is yet to be achieved, you will always move towards it. If you imagine that you have got to the top, you will anyhow have to move, and that movement will be downward: you will have a downfall. Aspire for higher and higher realization till the breath ceases in the nostril.

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CHAPTER 27

LESSONS IN ANALOGIES, ON MIND

I. MIND IS VERY TREACHEROUS

Mind is very treacherous. It will hurl you down in the abyss of ignorance. "Peetwa Peetwa Punar Janma na Vidyate". Drink, again drink, there is no rebirth. It will say "Give up Sadhana; you will not gain anything; there is no bliss beyond senses. The world is real. There is nothing like sensual pleasure. Enjoy it to your heart's content." Hear not the voice of the mind. Swim against the mind current. Mind is your bitterest enemy. Bear this always in your mind. Treat the mind as such. Disconnect yourself from the mind. Ever stand as its silent witness. Do not become one with the mind and its Vrittis. Ever introspect and practise self-analysis. The mind will lurk as a thief. It cannot do any havoc. It will gradually be tamed. It will become your obedient servant.

II. DO NOT CO-OPERATE WITH THE MIND

Sensual pleasures are nectar in the beginning; but they are venom in the end. Co-operate not with the mind. This is the way to thin out the mind. This is the method to control the mind. If the mind says: "Go to cinema" say to the mind; "I will attend the Sadhana week." and immediately proceed to Ananda Kutir. If the mind says "Attend the Nautch party",

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take part in Akhanda Kirtan and Satsang. If the mind says: "Eat eggs, meat," eat spinach, fruits and milk. If the mind says: "Read novels, newspapers" study Gita, Upanishads and practice of Karma Yoga. If the mind says: "Take part in horse race" go to Badrinarayan and Gangotri. If the mind says: "Gamble in Deewali" practise vigil and do Kirtan whole night. If the mind says: "Go to the club for gossiping and card's play" attend the Satsang and do Japa intensely.

III. MIND IS LIKE GHEE

Ghee has two states, viz., solid and liquid. Mind is like Ghee. In the waking state it is solid. In the deep sleep state it is in a state of liquid. In the solid state it is limited and gross. So it has finite experiences. In the liquid state it is limitless and so the Jiva experiences the homogeneous, limitless bliss. In the deep sleep state there is no ego or individuality. There is no desire also. Hence it experiences limitless bliss of the Atman.

IV. MIND IS LIKE RICE-PASTE

When rice has its own individuality it can be differentiated. When it is powdered nicely and made into a thick paste rice loses its individuality. It is all one mass of homogeneous paste. Even so in deep sleep state mind is like the rice paste. There is no differentiation here. It is a homogeneous mass. Mind can be compared to ice in the waking state. It can be compared to water, in the state of deep sleep.

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V. MIND IS LIKE THE FOUNTAIN-PEN

A writer writes many books with the help of the fountain-pen. The fountain-pen is only an instrument of the writer. The fountain-pen should not think "I have written all these books. All the credit should come to me only." Your mind, senses and the body are only instruments in the hands of the Lord. God does everything: Feel like this, and abandon the doer-ship or the agency. You will be freed from the bonds of Karma.

VI. THE TAINTED MIND

The stainful mind has not the benevolence to consider others' happiness as its own. So it is ever reeling. The mind has not the complacency to rejoice at another's virtues. Therefore there is no internal contentment. The mind becomes unstable and restless through desires for objects. When the Mind is not centred in the Atman, man desires for objects. A mind attached to the pleasures of the senses leads to misery in the shape of births and deaths.

VII. RIPPLES OF THE MIND

Vritti is a wave in the mind-lake. Lust, anger, etc., are evil Vrittis in the Mind. Faith, devotion, dispassion, discrimination, courage, mercy, are good Vrittis in the Mind. Jealousy is a form of continuous anger. Arrogance is a form of pride. Insolence is overbearing nature. Irshya is a form of jealousy. Greed intensifies desire, destroys peace of mind and retards spiritual progress. Vismriti is the confused

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understanding of one who is swayed by evil propensities like passion, anger, greed, etc. Cultivate good Vrittis. The evil Vrittis will die by themselves. Do not attack the evil Vrittis directly.

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CHAPTER 28

PHILOSOPHICAL STUDIES IN EGOISM AND ITS ELIMINATION

Ego or egoism or Ahamkar in Sanskrit is the self-asserting principle or Tattwa born of ignorance or Prakriti. Abhimana is egoism. Garva is egoism. The seed of this ego is the differentiating intellect or Bheda Buddhi. It is the ego which has created the idea of separateness from God or Atman. It is the ego which is the root-cause for all human sufferings and births and deaths.

This ego identifies itself with the body, mind, Prana and the senses. Wherever there is ego, there are mineness, selfishness, likes and dislikes, lust, anger, greed, hypocrisy, pride, jealousy, delusion, arrogance, conceit, impertinence, Vasanas, Trishna or cravings and Vrittis or Sankalpas, clinging to this earth-life (Abhinivesha), agency, doership (Kartritwa) and enjoyership (Bhoktritwa).

You must have a very clear understanding of the nature of this ego, if you want to annihilate egoism. Killing of egoism is killing of mind. Destruction of thought, desires, cravings, mineness, selfishness, jealousy, pride, lust is really destruction of mind or egoism. Control of senses also is annihilation of the mind or egoism.

This egoism assumes a subtle form. The gross egoism is not so dangerous as the subtle egoism. Institutional egoism is a subtle form of egoism. The man identifies himself with the institution and gets

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himself attached to the institution or cult. He has no broad-mindedness or catholicity. The working of egoism is very mysterious. It is very difficult to detect its various ways of working. It needs subtle and sharp intellect to find out its operation. If you practise introspection daily in silence you will be able to find out its mysterious ways of working.

This ego likes his own birth-place and district, people of his district, his own mother-tongue, his own relations and friends, his own ways of eating, mode of dressing. He has his own predilection and preferences. He dislikes others' way of eating, dressing, etc.

This ego wants to exercise power and influence over others. He wants titles, prestige, status, respect, prosperity, house, wife, children. He wants self aggrandisement. He wishes to domineer and rule over others. If anybody points out his defects his vanity feels offended. If anyone praises him, he is elated. This ego says: "I know everything. He does not know anything. What I say is quite correct. What he says is quite incorrect. He is inferior to me. I am superior to him." He forces others to follow his ways and views.

This ego will lurk like a thief when you start introspection and self-analysis. It will elude your grasp and understanding. You must be ever alert and vigilant. If you obtain the grace of the Lord through Japa, Kirtan, prayer and devotion you can easily kill this ego. Through Lord's grace only your self-surrender will become perfect. When this ego melts in the cosmic ego you will attain communion with the Lord or self-realisation. May you realise the goal of life

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and attain everlasting Bliss through annihilation of this little ego.

Ahankara or egoism is the self-arrogating principle in man. It is a Vritti or modification that arises in the mind. Patanjali Maharshi calls this by the name "Asmita". The same mind assumes the form of egoism when man self-arrogates himself. Ahankara manifests first and then comes Mamata.

This baneful egoism generates actions, desires and pains. It is the source for all evils. It is illusory. It deludes people. Though it is nothing, it is everything for the worldly people. It is associated with mineness. It is born of Avidya or ignorance. It springs from false conceit. Vanity fosters it. It is the greatest enemy. If one renounces this Ahankara, he will be happy. The secret of renunciation is renunciation of egoism. Ahankara has its seat in the mind. It is under the influence of egoism that man commits evil and wrong actions. It is deep-rooted. Anxieties and troubles proceed from egoism. Ahankara is a veritable disease. Pride, lust, anger, delusion, greed, jealousy, love and hatred are the attendants of Ahankara. Ahankara destroys our virtues and peace of mind. It spreads the snare of affection to entrap us. He who is free from egoism is very happy and peaceful. Desires multiply and expand on account of egoism. Our inveterate enemy of egoism has spread about us the enchantments of our wives, friends, children, etc, whose spell is hard to break. There is no enemy greater than egoism.

He who neither desires nor dislikes anything and who preserves the serenity of mind at all times is not affected by the feeling of egoism. There are three

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kinds of egoism in the three worlds. Of these, two kinds of egoism are beneficial and of superior nature but the third is of a vile kind and is to be abandoned by all. The first is the supreme and undivided ego which is eternal and which pervades throughout the world. It is the Supreme Soul (Paramatma,) besides which there is nothing in nature. Meditate on the formula "Aham Brahma Asmi—I am Brahman". Identify yourself with Brahman. It is Sattwic Ahankara. The knowledge which makes us perceive our own Self to be more subtle than the tail-end of paddy or to be as minute as the hundredth part of a hair, and to be ever existent is the second kind of Ahankara. The two kinds of egoism are found in a Jivanmukta or a liberated sage. They lead to the liberation of men. They will not cause bondage. Hence they are of beneficial and superior nature. The third kind of Ahankara is the knowledge of the hands, feet, etc., which takes the body for the Soul or the Self. This is the worst or basest form of egoism. This is found in all worldly persons. This is the cause for the growth of the poisonous tree of rebirths. Those who possess this kind of egoism can never come to their right senses. Countless persons have been deluded by this form of Ahankara. They have lost their intelligence, power of discrimination, and power of enquiry. This kind of egoism produces baneful results. People come under the influence of all evils of life. Those who are slaves of this form of Ahankara are troubled by various desires which induce them to do wrong actions. It debases them to the state of beasts. This kind of Ahankara should be destroyed by the other two kinds of Ahankara. The more you thin out this

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egoism, the more you will get knowledge of Brahman or the light of the soul.

Again there are three kinds of Ahankara, viz., Sattwic egoism, Rajasic egoism and Tamasic egoism. Sattwic egoism will not bind a man to Samsara. It will help the aspirant to attain the final emancipation. If you try to assert "Aham Brahma Asmi", "I am Brahman" this is Sattwic egoism. Even in a Jivanmukta there is slight trace of Sattwic egoism. "I am a king. I know everything. I am very intelligent"—this is Rajasic egoism. "I am a fool. I do not know anything"—this is Tamasic egoism.

The literal meaning or Vachyartha of Aham Pada is Aham Vritti that arises in the mind, the little "I" which identifies itself with the physical body. The indicative meaning or Lakshyartha of Aham Pada is Atman or Brahman, the big or infinite 'I'.

The idea of 'I' or egoism, is the seed of the tree of mind. The sprout which at first germinates from the seed of Ahankara is Buddhi or intellect. From this sprout, the ramifying branches called Sankalpas take their origin. The mind, Chitta and Buddhi are but the different names or qualities of the same Ahankara. The branches of Vasanas will naturally produce innumerable crops of Karmas, but if with the sword of Jnana you severe them from the heart's core, they will be destroyed. Cut the branches of the dire tree of mind and eventually destroy the tree at its root completely. Cutting the branches is only a secondary thing, the primary one being the eradication of the tree at its root. If you, through virtuous actions, destroy the idea 'I' at the root of the tree

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(mind), then it will not grow up. Atma Jnana or knowledge of the Self is the fire which destroys the conception of Ahamkara, the seed of the tree (mind).

There is another classification of egoism, viz., gross (Sthula) and subtle (Sukshma). When you identify yourself with the gross physical body, it is gross egoism. When you identify yourself with the mind and Karana Sarira (seed body), it is subtle egoism. If you destroy pride, selfishness, desires and identification with the body, the gross egoism will perish but the subtle egoism will remain. You must annihilate the subtle egoism also. Subtle egoism is more dangerous and more difficult of eradication. "I am a rich man, I am a king ,I am a Brahmin"—this is gross egoism. "I am a great Yogi; I am a Jnani; I am a good Sadhaka or Sadhu"—this is subtle egoism. There is another classification of Ahamkara, viz., Samanya Ahankara (ordinary egoism) and Visesha Ahamkara (special egoism). Ordinary egoism is present in animal; Visesha Ahamkara is present in human beings.

You say, "the body is mine." The vultures, jackals and fishes also say, 'this body is ours.' If you peel off the layers of the onion one by one, the onion dwindles into an airy nothing. So is the 'I'. This body, mind, Prana, senses, etc., are all combinations of the five elements and Tanmatras. They are all modifications of the Prakriti only. Where is the 'I' then? This physical body belongs to Virat, astral body to Hiranyagarhba, and causal body to Ishwara. Where is the 'I' then? 'I' is an illusory nothing fabricated by the juggler mind. Nothing can be said to

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exist, which is not produced by some cause. This body which is produced through Karmas is not itself the cause. The knowledge or consciousness, that we have of it, is itself illusory. Therefore, Ahankara and other effects which are produced through the delusion of knowledge are also non-existent. The real 'I' is the Sat-Chit-Ananda Brahman only.

Just as the motion of the train or the boat is apparently transferred to the trees, so also 'I' is transferred through jugglery of Maya, to the body, mind, Prana and senses. When you say, 'I am stout, I am hungry, I am thirsty,' the 'I' is transferred to the Prana, you identify yourself with the Prana; when you say, 'I am angry, I am lustful', the 'I' is transferred to the mind. If you identify yourself with the Supreme Self, all false identification will vanish. If you kill the commander of an army, you can very easily subdue the soldiers, viz, lust, anger, pride, jealousy, greed, delusion, hypocrisy, who fight for their master—egoism.

Try to attain Brahman by means of the first two kinds of superior egoism. If you are firmly established in that supreme immaculate state wherein even these two kinds of superior egoism are abandoned one by one, then such a state is the imperishable abode of Brahman. Do not identify the 'I' with physical body. Identify yourself with the supreme self or Para-Brahman.

You might have reduced or thinned out your egoism to a very great extent but if you are still susceptible to censure and praise, know that the subtle egoism is still lurking in you.

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An aspirant who treads the path of devotion destroys his egoism through self-surrender or Atma Nivedana to the Lord. He says "I am Thine my Lord. All is Thine. Thy will be done." He feels he is an instrument in the hands of the Lord. He dedicates all his actions and the fruits of his actions to the Lord. He feels that there is nothing but the Lord, that everything is done by the Lord, that even an atom cannot move without Him and that all live, move and have their very being in Him alone.

A Karma Yogi destroys his egoism through self-sacrifice. A Jnana Yogi kills his egoism through self-denial or self-abnegation, through Vichara and the practice of 'Neti-Neti'—"I am not this body, I am not the mind, I m not Prana, I am not the senses," and through identification with the Supreme Self, by meditation on the formula, "I am all-pervading Self or Brahman".

May you rest in the big infinite "I", the pure Sat-Chit-Ananda Brahman and enjoy Eternal Bliss by annihilating this little illusory 'I', the product of Maya, through self-denial or self-sacrifice or self-surrender!

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CHAPTER 29

GUIDING LIGHTS FOR SELF-CONQUEST

Mind cannot by itself illumine the objects. Without the Atman, which is of the nature of intelligence, no cognition is possible. The function of the mind is to go out to the object through the senses and manifest it. Just as the water flowing from the tank to the fields through channels assumes the forms of the respective fields, so also the mind which pervades an object assumes the form of that object. Every object is an idea. It proceeds from the mind, exists in the mind and merges in the mind.

Just as the light of the sun takes the shape of the object it illumines, the mind which enlightens everything assumes the form of the object it reveals.

When the eye sees an orange, the mind projects itself through the eye and takes the form of an orange. When the mind, conceives of an orange, perceives an object, it transforms itself into the object.

The perceiver in spite of the presence of the sense-organs and the objects, can perceive the object only when the mind is attached to it. Therefore, the mind is the instrument.

Just as a lion that is shut up in a cage is restless, so also, the mind-bird that is shut up in the cage of our brain is restless. The mind runs after objects

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passionately. Fix it on the all-peaceful Atman. It will attain Supreme Peace.

If the mind is pure, even enemies become friends. Tigers and serpents cannot harm you. Poison will become nectar. The flames of fire become cool. All these things will happen, when you know that there is the same Immanent Being in the hearts of all. The lives of Mira and Prahlad confirm this.

Knowledge dawns only in a man who is endowed with a contented mind. A contented mind is ever calm and serene. He who does not wish for things which he has not got, who is not affected by what he possesses, and who is never elated or dejected, is a contented man. The heart of a man of contentment is ever full. He is ever happy. A disciplined and one-pointed mind is the essential requisite to God-realisation.

Conquest of the mind is possible only by lessening the desires. Therefore, abandon all desires through dispassion, discrimination and meditation on Brahman.

The mind of the cat is ever on the milkpot. The mind of the snake is ever on the frog. Even so, the mind of a passionate man is ever on the small, vulgar, sensual pleasures. O ignorant man! aspire for the big eternal bliss. The methods, the weapons, used to combat the enemy mind and watchwords of those who have attained Self-realisation are different in each case.

A potter moulds the clay; goldsmith moulds the gold; and a blacksmith moulds the iron; but an aspi-

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rant moulds his mind. Detect the dodgings of the mind and overcome them. The mind will cheat you in a variety of ways when you want to sit for meditation.

Prepare the ground first. Purify the mind first. Only then the Governor of the mind will enthrone Himself in your heart.

Tune the instrument first. Keep everything in order before the Master of music arrives to play on the instrument, viz., mind. Spiritual experience does not remain constant when the mind is not perfectly purified. The Jiva descends again into the egoistic life. The higher consciousness is withdrawn from him.

The more the mind is withdrawn from the outer world, the more it is making headway in the realm of spirit or Atman. A pure well-directed mind will do you tremendous service. It will become your obedient servant, true guide or Guru and an affectionate mother.

To have control over the mind and the senses is real heroism. To refrain from harming other creatures is the highest charity. To abandon desires is the true Tapas. Whatever brings about unity and harmony is Dharma. Only when you have purified the vehicles of Adhara, only when the mind is serene, you can behold the majesty and glory of the Self.

Lead a well-regulated, disciplined life. Control the senses first. Subject them absolutely to the mastery of the mind. Then bring the lower mind under

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the control of the higher mind. Balance of mind or mental equipoise is an indispensable element in spiritual life. Develop this again and again.

A very big needle is of no use in stitching a fine cloth. Even so, a gross mind is of no use in realising the Supreme Self. A vacant mind cannot be called a serene mind. There is no thinking, no conception, no mental action, in a vacant mind. The most essential prerequisite in the spiritual path is an undivided, one-pointed mind.

When the mind is longing for a particular food or drink, when the thing is right in front of you when you are just putting out your hand to grasp it, do not touch it. Stop and say "I am not a slave of any particular food or drink or any object. I can leave it any moment. My will is powerful now."

As a diamond can be cut only by a diamond, so also, the mind can be conquered only by the mind. The lower instinctive mind should be conquered by the higher, pure, Sattwic mind.

When the mind is rendered pure and one-pointed, it gets established in the one Supreme Self which is of the nature of pure-consciousness, that is all-pervading like the ether, homogeneous like a lump of salt. Adversities become sweet when your mind is turned towards God.

Mind is like a monkey. It is never satisfied with the objects which are already under its possession. It jumps to other unattained ones. It always wants variety and gets disgusted with monotony. Tame this mind by making it taste the nectar of the Atma within, by regular meditation.

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Your mind swings like a pendulum between a tear and a cheer, between fleeting pleasure and pain. Regular and constant meditation can stop this swinging of the mind, and bestow on you unalloyed felicity. Therefore, meditate. When you try to fix the mind, only then it becomes restless, and the thoughts which you never dreamt of before enter the mind. Your enemy becomes more violent only when you begin to attack him. Even so, are the thoughts. Gradually they will lose their vigour and die. Persist in your Sadhana. Be regular in your meditation. You will attain success in concentration.

Gradually empty the mind. When the attraction for objects dies through dispassion and discrimination, the number of thoughts or ideas gradually decreases. Meditation keeps only the one idea or God or Atma. Gradually the mind is emptied of all worldly thoughts and is filled with Atma or God.

The spiritual practices begin to take firm root when the mind becomes concentrated. The mind that takes refuge in inactivity mistakes inertia for liberation.

Close the senses through Pratyahara or abstraction and Dama or self-restraint. Make the mind steady. Let it cease vibrating. Let it become still. Allow not any desire to disturb its tranquillity. Behold now the majesty and glory of Atma in the silence.

Negate your ego; deny your separateness; efface yourself; suffer pains and sacrifice pleasures. Deny the wants of thy self; it asks for many a cup of

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poison. It is a moth that falls into fire thinking it is pleasant. It is a child that walks into the well. Humble thyself, annihilate thyself, if you wish to Live.

Shame upon the man of mere dry intellect without practical wisdom. He cannot avoid crookedness and cunningness. He is self-deceived and a husband of everlasting misery. He is far away from the Real. He has married sin.

Throw away your learning, O basket of vanity! Give away everything that is dear and behold the light within. The ego bursts into Infinity or sinks into nothingness. These are the two paths by which the ego loses itself in toto.

Realisation of the Supreme State can come only if one is sincere and earnest in practical Sadhana. The lesser the connection with the ego and the greater the detachment from objective consciousness, the quicker is the Realisation of the Absolute.

The more the ego-sense is pressed down, the nearer we are to the Eternal. The place of the annihilated ego is taken by the revelation of the Absolute Reality.

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CHAPTER 30

PRECEPTS FOR PRACTICE OF MIND-CONTROL

The mind is weak. The senses are strong. The bonds of temptation are stronger still. In the midst of these three, you are tossed up and down. Spiritual Sadhana alone can really impart to you the inner Shanti or eternal peace. Do Japa, meditation, Kirtan, Satsang and study of spiritual books. These will help you and not the temptation that assails you. Do not think of the objects of the senses. Cessation from worldly enjoyments is Uparati. Constant practice to fix the mind in God is Samadhana. Deep concentration is Samadhana. Do not allow the mind to externalise. This is Shama. Checking the external instruments of the sense-organs is Dama.

Ninety per cent perspiration and ten per cent inspiration make a genius or prodigy. Intelligence is ninety per cent memory. When the sense-object attracts you, withdraw the mind from the object. To see Rama or Krishna in a sense-object is possible only for well-advanced aspirants. "I am non-doer". This is the Bhava of a Vedatntin. The devotee offers all his actions as sacrifice unto the Lord. He feels that he is an instrument in the hands of the Lord (Nimitta Bhav).

The Lord knows what is best for you. He moulds you in a variety of ways for His unhampered play or Lila and for the attainment of the final beati-

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tude. Therefore resign yourself to His supreme will and be satisfied with whatever happens and thus prepare yourself for the attainment of that balanced state (Samata) wherein there is absence of likes and dislikes or the pairs of opposites.

Lust deals a deadly blow to spiritual Sadhana. Kill this lust by diverse methods. Do not entertain lustful thoughts. Do not look at figures that create the mental sensation of passion. Avoid going to cinemas. Do not mix with all sorts of people who take pleasure in lustful speech. Think of the Lord when the idea of sex enters the mind. Pray to Him fervently.

The conception that the body is the Atma constitutes Avidya or ignorance. (*Dehadishvanatmasu aham asmi ityatmabuddhiravidya*). From it spring desires with regard to whatever promotes the well-being of the body and aversion with regard to whatever tends to injure it. There further arises fear and confusion when we observe anything threatening to destroy it. All this constitutes an endless series of manifold evils. A sage always rests in Samadhi or Turiya state. He has only one state, the state of Turiya or the fourth. He has none of the three states. He neither wakes, dreams nor sleeps. He has neither past, nor present nor future.

If you fail in keeping your resolves, make fresh resolves. Just as the child falls many a time when it tries to walk without the help of the wall, just as the new cyclist falls from the cycle a number of times before he learns to sit steadily in the seat, so also the new aspirant will fail a number of times in

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his resolves. He has to make repeated attempts. Ultimately he will come out victorious. Just as the tongue is not affected by Ghee, so also the skilful aspirant is not affected by the temptations of the world. He takes shelter in the Lord, in His name and grace.

Sometimes you get the solution for a certain difficult problem as soon as you get up from sleep. The subconscious mind is working when you go to bed. The subconscious mind has the impressions of all actions of the past. It lays before you by a sudden flash the hidden mysteries, when you concentrate. A lustful look itself is break in Brahmacharya. There is internal discharge. Veerya is separated from the system.

Make the mind understand by repeated hammering and Vichara, that all sexual pleasure is false, utterly worthless and extremely harmful. Clearly think over how very illusory and full of pain it is. On no account should you listen to the promptings of the impure mind. Place before the mind the glory and the advantage of a life in the eternal and all-blissful, omniscient, Atman. He who is humble, calm, quiet in mind, and controlled in conduct, and who is content in his heart finds the whole universe full of joy and bliss. All rivers find their centre in the ocean, all touches in the skin, all tastes in the tongue, all smells in the nose, all colours in the eye, all sounds in the ear, all percepts in the mind, all knowledge in the heart, all actions in the hands, all movements in the feet and all the Vedas in speech. Even so the centre for all individual souls and all beings is Brahman or the supreme Self.

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If the Jivahood is a reality, it can never be destroyed and freedom would be impossible. The Jiva becomes one with the supreme Self on release. There is nothing like Jivahood—an unreality, a creation of ignorance, the Jiva being identical with Brahman. In reality the Jiva is neither created nor destroyed. It is your ignorance that makes you see the individual soul or Jiva limited by Upadhis as something different from Brahman. When the dark ignorance, the deluder of all men, the great nescience, the veil that covers the individual soul is rent asunder, then he realises the Nirguna Brahman, within him dwelling in the intellect, in the cavity of his heart. Brahman is to be realised by meditation alone and not otherwise.

When you practise Yoga, certain Siddhis like celestial scents, sounds, sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, will come to you. Disregard them. Shun them, as they will bind you and cause distraction and downfall. They are distractions on your path. March forward and try to attain the summit of Nirvikalpa Samadhi. Restrain speech and the senses and practise meditation during the hours after dusk, the hours before dawn and at dawn of day. These periods are quite congenial for the practice of Yoga. The mind will soon come under your control.

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CHAPTER 31

MIND-CONQUEST BY SPIRITUAL CULTURE

The mind is like a wheel which revolves endlessly with tremendous velocity. It generates new thoughts with every revolution. This wheel is set in motion by the vibrations of psychic Prana or subtle Prana. The practice of Pranayama lessens the velocity of the mind, slows down the wheel gradually. Perfect control of Prana will bring the wheel to a standstill.

Alcohol, meat, Rajasic foods, the cinema, novel-reading, obscene songs, obscene sights, obscene talks, evil company will make the wheel of mind revolve very rapidly; whereas fruits, Sattwic food, the company of Mahatmas, study of religious books, solitude, Japa, Kirtan, concentration, meditation, enquiry of "Who am I?" will slow down the wheel and eventually bring it to a standstill.

Identify yourself with the Immrotal Self. Enquire, "Who am I?" whenever bad thoughts arise in your mind. All the thoughts will gradually die.

The fewer the desires, the fewer the thoughts. Become absolutely desireless .The wheel of your mind will stop entirely. If you reduce your wants, if you do not try to fulfil your desires, if you try to eradicate your desires one by one, your thoughts will diminish in frequency and length. The number of thoughts also per minute will decrease. Fewer the thou-

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ghts greater the peace. Remember this always. A wealthy man who speculates in a big city and who has a large number of thoughts has a restless mind, in spite of his comforts, whereas a Sadhu who lives in a cave in the Himalayas and who practises thought-control is very happy in spite of his poverty.

The power of concentration will increase by lessening the number of thoughts. Certainly it is an uphill work to reduce the number of thoughts. In the beginning it will tax your ability very much. The task will be very unpleasant. But later on you will rejoice as you get immense strength of mind and internal peace by reduction of thoughts. Armed with patience, perseverance, vigilance, fiery determination and iron will, you can crush the thoughts easily just as you crush a lemon or an orange with ease. After crushing, it will be easy for you to root them out. Mere crushing or suppression will not suffice. There may be again resurrection of thoughts. They should be totally eradicated, just as loose tooth is pulled out.

When you hit at the head of a snake with a stick and crush its head, it remains absolutely motionless for some time. You think it is dead. All of a sudden it raises its head and runs swiftly. Even so, the thoughts that were once crushed and suppressed by you regain strength and raise up their heads. They must be destroyed totally beyond resurrection.

It is very difficult to fix the mind on a single thought in the beginning. First diminish the number of thoughts. Try to have thoughts on one subject only. If you think of a rose, you may have all sorts of thoughts connected with the rose only. You may

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think of different kinds of roses that are grown in different parts of the world. You may think of the various preparations that are made out of roses, and their uses. You may allow even thoughts of other kinds of flowers to enter; but do not entertain thoughts of fruits and vegetables. Check the aimless wandering of the mind. Do not have thoughts at random when you think of a rose. Gradually you can fix the mind on one thought. You will have to discipline the mind daily. Eternal vigilance is needed in thought-control.

The fewer the thoughts the greater the mental strength and concentration. Suppose that the average number of thoughts that pass through your brain within one hour is one hundred. If you succeed in reducing it by constant practice of concentration and meditation to ninety, you will have gained 10 per cent in concentration of mind. Every thought that is reduced adds strength and peace of mind. Reduction of even one thought will give you mental strength and peace of mind. You may not be able to feel this in the beginning, as you do not possess a subtle intellect; but there is a spiritual thermometer inside to register the reduction of even a single thought. If you reduce one thought, the mental strength that you have gained by this reduction will help to reduce the second thought easily.

In rubber plantations planters thin out the rubber trees by first cutting the small surplus trees which stand in the vicinity of big ones. By so doing they can tap more milk or rubber juice from the big trees. Even so you must thin out the thoughts by

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destroying them one by one to drink the ambrosial milk or nectar of Immortality.

When the tail of a lizard is cut, the cut-end will flutter about for some time, as there is still a little residual Prana in the tail. After one or two minutes all motion will cease. Even so, even after thinning and reduction of thoughts some thoughts will move about like the tail of the lizard. But they are powerless. They cannot do any serious havoc. There is no vitality in them. Just as the drowning man tries to catch anything to save himself, so also these lifeless thoughts try their best to come back to their previous state of life and vigour. If you go on with your daily practice of concentration and meditation regularly, they will die by themselves like a gheeless lamp.

Just as a warrior chops off the heads of his enemies one by one when they come out of a fortress through a trap-door, so also chop off your thoughts one by one when they emerge out to the surface of the mind through the trap-door of consciousness.

The substitution method is very easy and effective in the destruction of evil thoughts. Cultivate only positive, virtuous thoughts of mercy, love, purity, forgiveness, integrity, generosity and humility in the garden of your mind .The negative vicious thoughts of hatred, lust, anger, greed, pride, etc., will die by themselves. It is difficult to destroy the evil thoughts by attacking them directly. You will have to tax your will and waste your energy.

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CHAPTER 33

IMPORTANCE OF THOUGHT-FORCE

Thought makes man. Man makes civilization. There is a powerful thought-force behind every great event in life and in the history of the world.

Behind all discoveries and inventions, behind all religions and philosophies, behind all life-saving or life-destroying devices is thought.

Thought is expressed in words and executed in deeds. Word is the handmaid of thought, and deed is the end-result. Hence, the saying: "As you think, so you become."

How to build a new civilisation?

By generating a new thought-force.

How to build a civilisation that will ensure the peace of mankind, the prosperity of society, the salvation of the individual?

By generating a thought-force that will invariably result in man enjoying peace of mind, that will instil in his heart the divine virtues of compassion, of service to his fellow-men, of love of God, and of an intense desire to realise Him.

If but a fraction of the wealth and the time spent on wasteful pursuits and destructive activities is de-

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voted to the creation of a good THOUGHT, there will be a new civilisation right now.

Atomic and hydrogen bombs, I.C.B.M. and a host of other inventions drive mankind inevitably to destruction.

They waste your wealth, they destroy your neighbours; they pollute the atmosphere of the whole world, and generate fear, hatred, and suspicion in your heart; the mind is unbalanced and the body is subjected to diseases. Stop this trend.

Promote research in spirituality, in religion, in all the good things of life. Support the philosophers and saints—the real benefactors of mankind. Encourage them in their study of religion, researches in ancient spiritual literature, and the projection of a Great Thought-force for the Good.

Ban all literature that pollute the thoughts of the young. Flood the young brain with healthy thoughts, ideas and ideals.

The man who commits murder, the man who steals your purse, the man who cheats you—law punishes him. But this crime is insignificant when compared to the crime committed by the wicked intellectual who instils a wicked idea into the mind of youth.

He is the author of many murders that take place on earth; he steals your greatest wealth viz., wisdom; he cheats you by presenting you with poison in the name of sweet elixir. The laws of the new civilisation will deal very severely with such Asuric beings.

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The New Civilisation will give every encouragement to those who wish to study philosophy, religion and spiritual thought. It will make their study compulsory in schools and colleges. It will award scholarships to students of philosophy. It will confer prizes and titles on those who conduct researches in religion and philosophy. The deepest urge in man—the spiritual urge—will be given the fullest scope to realise its goal.

The fruits of the New Civilisation are well worth all that everybody can do towards building it up. In the New Civilisation man will want to lead a righteous life, he will be eager to serve his fellow-beings and share with them what he has; he will love all, realising that his own Self dwells in all; he will be devoted to the welfare of all beings.

What an ideal society it will be, where people will share with others all that they possess, and will serve everybody! Where will be the need for taxes and duties in such a society in which everyone will voluntarily work for all? Where is the need for police and the army when people are devoted to virtue?

This, then, is the ideal. Towards this end, let everyone, strive to generate a Thought-force .

May God bless you all!

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PART THREE

SECOND PHASE OF

MIND-CONQUEST—ITS THEORY & PRACTICE

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CHAPTER 33

MIND—ITS FEATURES, NATURE AND CONQUEST

I. PHILOSOPHY OF THE MIND

Mind is made up of subtle matter. It is through mind that God manifests as the universe. Mind is a subtle force. Prana vibrates on mind and mind generates thoughts. Mind is a bundle of impressions, thoughts, Vasanas (desires) and cravings. The seed of mind is egoism.

Mind can do five functions of the five senses of perception or knowledge (Jnana Indriyas). There are three Gunas or qualities, viz., Sattwa, Rajas and Tamas in the mind. Lust, anger, greed, jealousy, pride, delusion, egoism, likes and dislikes are waves in the mind. The ever-restless mind becomes quiescent when all desires perish. The mind is purified by the practice of selfless service, Japa, Tapas, right conduct or practice of Yama (self-restraint) and meditation. The mind filled with Sattwa is Suddha Manas or pure mind. The mind filled with Rajas and Tamas is Asuddha Manas or impure mind. Relaxation of mind, Japa, prayer, meditation, cheerfulness, Sattwic food, study of religious books, are necessary for keeping up mental health.

The mind assumes the form of any object it intensely thinks of. If it thinks of an apple, it assumes

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the form of an apple. If it thinks of the form of Lord Jesus ,it assumes the form of Lord Jesus. As you think, so you become. This is an immutable psychological law.

In waking state mind has its abode in the brain. In dream state it has its abode in the throat. In deep sleep it rests in the heart.

Prana is the connecting link between body and mind. If you control Prana or sex-energy, you can control the mind. If you can control the mind, you can control Prana also. Through control of breath you can control the mind. Cosmic mind is the universal mind of the Lord. It is superconscious mind. Conscious mind operates through the brain in the waking state. Subconscious mind is Chitta. All impressions are imbedded in the subconscious mind. Practice of Pranayama helps to attain mental equipoise. It can hear and see at the same time.

Mind is the dividing wall between soul and body. Mind is the commander-in-chief. The senses are the soldiers. Egoism, greed, jealousy, vanity, etc., are the attendants of the mind. Man says, "My mind was elsewhere; I did not see. My mind was elsewhere; I did not hear." Man sees with his mind and hears with his mind. Steadying or fixing the mind in one point is called Abhyasa.

II. CONQUEST OF THE LOWER BY THE HIGHER

You can control the mind through Abhyasa or practice and Vairagya. You can be established in Samadhi or superconscious state only by long prac-

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tice, with zeal and faith. Without dispassion or non-attachment or indifference to sensual enjoyments no spiritual progress is possible. Annihilate the impure mind or the lower mind with the help of the pure or the hgher mind and transcend the higher mind also.

The senses cannot do anything without the co-operation of the mind.

Do not try to drive away impure thoughts. The more you try, the more they will return. Fill the mind with divine thoughts. The impure thoughts will gradually vanish by themselves. Do not try to control the mind through violent methods. You will miserably and hopelessly fail. Use the approved and intelligent methods. You can control the mind easily.

III. MIND AS THE BASIS OF THE WORLD-PROCESS

The mind is at the root of Samsara or world-process. Desire is the fuel. Thought is the fire. Withdraw the fuel of desire, the fire of thought will be extinguished. Mind is like an ocean; thoughts are the waves. Mind is the organ of sensation and thoughts. Mind thinks, intellect determines, egoism self-arrogates, subconscious mind memorises. When the mind is Sattwic, calm and pure, you will get glimpses or flashes of intuition.

Mind and Prana are interdependent. Prana is the overcoat of the mind. Wherever there is Prana, there is mind; wherever there is mind, there is Prana.

Waking state, dream state and deep sleep state are the three states of the mind.

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Mental actions are the real actions. Thought is the real action.

A Rajasic mind wants variety and new sensations. It gets disgusted with monotony. Change of work is change for the mind.

Mind is a gate-keeper. It allows only one thought at a time to enter the mental factory or the mental palace.

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CHAPTER 34

MIND—ITS FORMS, ITS DISCIPLINES AND ITS SUBDUAL

I. MIND AS THE TREE OF SAMSARA

The universe is nothing but a mode of mind. The mind manifests itself as the external world. Time is but a mode of mind. This mischievous mind dances in the theatre of this universe to the music of the organs. The mind constitutes the root of the tree of Samsara or Ajnana which ramifies in all directions with branches full of flowers, tendrils, fruits, etc.

All that you are now, is the result of what you have thought. You build your own future by the thoughts you think. Entertain divine thoughts. You will attain God-realisation. Conquest of mind means conquest of the world. You may overcome a thousand men in battle, but he who conquers his mind is the greatest victor. Mind-control is the indispensable discipline for those who seek to obtain the knowledge of Atman or the Supreme Self. Illusion is the vibration (Vritti) of mind under an imagination which makes one thing appear as another thing. Mind is the cause for the appearance of Aham "I" and Idam "this". One cannot attain everlasting peace without the extinction of mind (Manonasa).

The seed of Ajnana or ignorance is no other than the sprout of Sankalpa or thought. With the check-

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ing of all thoughts, your mind will perish. Do not for a moment think of the universe. Do not dream of walking in the path of Sankalpa or thought. Cut asunder the bond of desires through the destruction of Sankalpa (thought, imagination).

II. THE HIGHER MIND

If your mind is free from cravings, desires and attachment, you will not be born again. You will attain freedom and perfection. Mind is an instrument of the Self. If it is diciplined, stilled and purified, it is your useful servant, but if it is left unbridled and undisciplined, it brings misery and sorrow.

If you allow your lower mind to get pampered with earthly things, then true Jnana (wisdom) will recede to a great distance from you. So long as there is the centering of affection in this body which is not Atman and the mistaken identification of it with Atman, so long will the mind grow fatter and fatter in its association with the Samsara of wife, children, etc. A stainless mind without attractions, though engaged in worldly acts, will never be bound thereby. A mind with attractions, though engaged in innumerable Tapas, will ever be in bondage. Mind coloured by desire drives man to search for personal satisfaction. Man is the creature of thought. Whatever he thinks, that he becomes. As the mind itself, which thinks, feels and wills, is a modification of ignorance it cannot know Brahman or the Absolute. Cogitation, emotion and volition are the three aspects of the human mind. Watch the mind. Restrain it.

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Have a well-directed mind, which confers very great benefits. Make straight the mind. Restrain the mind. A subjugated mind is conducive to happiness. Focus the entire mind at its source. The source of mind is Atman. The mind will be absorbed in the Atman . The Atman alone will shine in all its splendour. The regular practice of Japa with Bhav and concentration will ultimately remove all fickleness of mind and make it steady and calm. Carry on the Abhyasa or Yoga practice continuously. It is Abhyasa that overcomes all Vikshepa or mental oscillation and steadies the mind. The mind may run about a little in the beginning due to previous habit but the repetition of the divine Name is the magic wand to subdue the turbulent and irregular mind. He who has controlled the mind is awake in that which is night to all beings. When the mind is serene, the body also becomes healthy. Let the outward and inward man be at one. He who has controlled his mind and subdued the senses is the greatest hero. Be steadfast; you will control the mind. Wake up. O Man! Conquer your mind and then conquer the entire universe with your spirituality and divine force. A mind, devoid of pains, which has developed an equal vision over all, through quiescence, will attain Para Brahman or the Eternal which is the plenum of complete bliss. This is Moksha.

III. EGO AS THE FUNDAMENTAL MODE OF MIND

The fundamental mode of the mind is Ahankara or ego. It manifests as the self-arrogating little "I". Egoism is the most inveterate and incurable disease.

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But there is one sovereign specific to cure this disease. It is wisdom of Atman or the Soul. The whole life of man is centred in the idea of Self. Minus the Self the world is nil. There is then no experience whatsoever. All your relative experiences in this world turn on the pivot of the ego. Without the "I" there is no experience, no life in this world. The self is an experiencing unit which is endowed with the faculties of conception, perception, and sensation. The root-cause of egoism is ignorance or Avidya; Ego is the false self. After destroying all conceptions of "I" in the hosts of visible objects, it matters not where you live, whether in a house, a hill or a big city. The abode of a householder who has a calm mind and is not tainted with egoism can well be termed a forest.

With the annihilation of "I" (egoism), the body will perish like a tree felled to its root. In the absence of objects, this little "I" does not exist, or these objects do not exist in the absence of "I".

Separate yourself from the objects with the idea that the "I" does not belong to the objects or the objects do not belong to the "I". The ego of a devotee is harmless. It is Sattwic. It helps to develop, to realise God. The more you annihilate the Ahankara or egoism, the more will the Brahmic principle dawn in you. The offering of ego in the fire of wisdom is the greatest form of sacrifice. When this little "I" or ego is traced down to its source, viz., Atman, it will disappear. It will be absorbed in Atman, like the water in a hot frying pan. The source of egoism or this little "I" is Atman or the Supreme Self. Meditate

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on Atman. It will be absorbed in the Atman. The little "I" will vanish. Atman alone will shine in all its glory. When the ego is non-existent it is liberation, when the ego persists it is bondage.

When the mind is attached to the objects, it is bondage; when the mind is not attached to any object, it is liberation. When the mind desires anything, grieves for anything, rejects anything, accepts anything, and gets pleased with one and angry with another, it is the state of bondage.

When the mind desires nothing, grieves for nothing, rejects nothing, accepts nothing, and gets pleased or angry with none, it has attained liberation. Absolute consciousness or Self-awareness destroys the ego and bestows the final emancipation.

IV. OBSTACLES TO MIND-CONQUEST

The greatest obstacles to Self-Realisation are desire for property, desire for wealth and desire for name and fame. Desire is born of ignorance. The fundamental desire is the urge for mate. Destruction of desire is destruction of ignorance. Desire arises from a sense of imperfection or limitation, by identifying with the finite body, mind and ego.

Desire is the seed from which sprout ceaseless births. As is your desire, so is your will. As is your will so is your action. He who is desireless will have an absolute free will. He is ever blissful who longs for nothing and fears nothing. If you crave for objects, then only they come in the way of your God-realisation.

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The tendency to think of sense-objects is indeed the cause of bondage or transmigration. Lust and greed are hindrances to renunciation. Kamini (lust) Kanchana (gold), and Kirti (fame), are the three obstacles to God-realisation. A lustful and greedy man is not fit for spiritual life. Anger, lust and greed are the basic enemies of spirituality. A weak will is overpowered by the strong desire. Wherever there is Raga, there is fear. Reduce your desire and live self-contented. Root out desire by Viveka and Vairagya, discrimination and dispassion.

V. THE IMPURE MIND

The mind is the slayer of Peace. The mind is the slayer of Truth. Make your mind your friend. Control your mind and the senses. This is the greatest victory. The mind is responsible for the feelings of pleasure and pain. Control of the mind is the highest Yoga. If the mind is controlled, it is then capable of great service. If it is not subdued, it creates endless pains and sufferings.

He alone who has controlled his mind will be ever peaceful and joyful. Use your mind as a filter, watch and do not allow any useless thought to enter the mind. Filter all useless thoughts. The greatest weakness is doubt. Doubt is thy enemy. Doubt is the greatest sin. Slay this doubt. Slay the slayer mind. A man of perverted mind and a doubting person do not get spiritual knowledge. The intellect is a hindrance. Too much of arguing is the bane of modern civilisation.

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Belief determines conduct. Thought determines character. Man is changed by every thought he thinks and by every action he does. All that you are is the result of what you have thought. It is founded on your thoughts. It is made up of your thoughts. The root of evil which has brought about your bondage is Moha or infatuated love. Moha is delusion. It is not pure love. It is attachment to flesh, but not to the Soul. Control the lower emotions. Emotion is a waste of energy and power. It clouds the light of reason and wears the physical body.

The spectator derives more joy than the actor. So, be a witness of your thoughts. You will enjoy more lasting happiness.

Annihilate double-dealing, diplomacy, jealousy, self-conceit and hypocrisy—the enemies of devotion, peace and wisdom. Hatred, pride, harshness, revengefulness, anger, cruelty, greed, etc., are brutal qualities. Seek wisdom, and not powers. Powers are obstacles to God-realisation. O Mind! Go back to the orignal sweet home, Brahman or Atman wherein alone lie everlasting peace and eternal bliss.

VI. THE INNER TRAINING

True glory lies in the silent conquest of mind. If you control your mind, you are a conqueror of the whole world. Mind is at once the venue of man's bondage and release. Control of the mind is higher than the control of Prana or control of the body. The greatest war is the war with the Mind. The practice of the control of mind is a key to open the lock of the

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temple of Silence. Detach the sense-organs from objects and rest them in their respective centres. This is self-control.

Close the doors of the senses through abstraction and self-restraint. Self-control is the very key to beatitude. Self-control is the restraint of the outgoing tendencies of mind and the senses. Development of will-power and also the strengthening of the intellect, will control all the sense-organs. Do not allow the mind to react to external stimuli. This is mental poise.

Raise the rod of Viveka (discrimination), when the senses hiss. Through Pratyahara or abstraction, the greatest control is exercised over the senses. The mind functions under distinct limitations. Therefore it is unable to grasp the Infinite. The Mind is like a laboratory. The sense-impressions are poured into it for conversion into thoughts. The co-operation of the mind is necessary for both perception and action. All sorts of loose thoughts of diverse kinds come and go in the mental factory.

If you want rapid progress in the spiritual path, watch every thought. A vacant mind is ever distressed. It is the devil's workshop. Be thoughtful. Keep guard over your mind. Watch every impulse and thought. Spiritualise or sublimate your instincts. Evil thought is the most dangerous thief. Slay this thief with the sword of wisdom. Generate daily new divine vibrations or thought-waves in your mind. Make your thought pure, strong, sublime and definite. You will gain immense spiritual strength and peace.

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Every thought must be constructive and noble. Thoughts are only refractions. Slay all thoughts. Go thou within the Light of lights. If you wish to attain Self-realisation, imagination and speculation must stop. Purify and control the emotions. Beneath your conscious life, there is a very wide region of subconscious life.

All habits originate from the subconscious plane. Subconscious life is more powerful than your ordinary life of objective consciousness. Through the practice of Yoga you can modify, control and influence the subconscious depths. Take one evil trait. Meditate on its opposite virtue every morning. Practise it during the day. The evil quality will vanish soon. Meditate on mercy in the morning and practise it during the day. You will soon develop mercy.

"Purity is perfection." "Purity is the highest good". "Purity is my goal", "I am all purity", All these are the methods of meditation upon purity. The tricks of the mind are most subtle. Only constant Vichara will keep you alert and safe. Through introspection, analysis, discrimination, vigilance, enquiry and prayer, you can understand the tricks and juggllery of the mind and escape from its deceptions. Sit and introspect. Study the mind as though it were a thing apart from you.

There are external and internal distractions; it is difficult to understand the internal ones. Self-analysis and inspiration are needed to know the internal distractions. Introspection purifies the mind quickly.

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Wherever the mind goes, see the One Lord there. There the mind will easily come under your control. Constant Japa and prayer will calm the mind and fill it with peace and bliss. Still the mind. Herein lie freedom and bliss eternal. Draw the mind inward. Hold it still to obtain the priceless Atmic treasure within.

Tune the radio of mind to the voice of the Inner Self. Restrain the senses. Withdraw the mind. Fix it on the Lord. This is the essence of Sadhana. Negate the personality and affirm the Universality. This is Sadhana. This is Yoga. He who has controlled his mind will have an absolute free-will.

To concentrate is to exclude every thought, but one. Through the practice of concentration and meditation you attain clarity of mind, increased grasping power, retentive memory, increased intelligence, confidence, optimism, peace of mind and control of mind and senses.

VII. POWER OF THOUGHT

Thought is a finer manifestation of being than ether or energy. You think, because you share the universal thought. Thought is both force and motion. Thought is dynamic. Thought moves. Thought decides the future. As you think, so you become. Thought makes a saint or a sinner. Thought can shape a man. Think that you are Brahman and become Brahman.

Sacred thoughts generate and sustain divine thoughts. Thoughts of hatred interfere with the inner harmony of the heart. Every useless thought is

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wastage of energy. Useless thoughts are obstacles to spiritual growth. Every thought must have a definite purpose. Negative evil thoughts cannot overcome fear. Patience overcomes anger and irritability. Love overcomes hatred. Purity overcomes lust. Mind is not daily made; in every minute it changes its colour and shape. The thoughts that we perceive all around us are only the mind in form or substance. "Mano-matram Jagat'. Mind creates; mind destroys. Bitterness and sweetness do not lie in the objects, but they are in the subject. They are created by the mind.

Through the play of the mind in objects, proximity appears to be a great distance and vice-versa. The Mind has the potency of creating or undoing the whole world in the twinkling of an eye. All objects are unconnected in this world. They are connected and associated together only by the imagination of your mind. It is the mind that gives colour, shape, qualities to the objects. Mind assumes the shape of any object it intensely thinks upon.

Friend and enemy, virtue and vice are in the mind only. Every man creates a world of good and evil, pleasure and pain, out of his own imagination only. Good and evil, pleasure and pain do not proceed from objects. These belong to the attitude of your mind. There is nothing good nor pleasant in this world. Your imagination makes it so.

VIII. NATURE AND FRUITS OF MEDITATION

Dharana or concentration matures in due course into Dhyana (meditation) and Samadhi (superconscious state). Meditation is prolonged concentration.

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The process of meditation is like the pouring of oil from one vessel into another in a steady, unbroken stream. Meditation is an effort in the beginning. Later on it becomes habitual and gives bliss, joy and peace. Only when you have practised preliminary stages of Sadhana such as Yama, Niyama, you will obtain the full benefiit of meditation. In the one-pointed state, there cannot be more than one idea. One idea can go only if another idea enters the mind. However intellectual you may be, you cannot concentrate without the help of some image or symbol in the beginning.

Success in meditation is quick to those whose practice and dispassion are intense. Meditation is a positive, vital, dynamic process. It transforms man into divinity. Through regular meditation you can build an impregnable and invulnerable fortress. Maya cannot assail thee. Meditation is the key to intuition. Meditation is the key to unfold the divinity or Atman hidden in all names and forms. Meditation is the key to spiritual illumination. Meditation is the only passport to the satisfaction of life. Meditation is an antidote to death.

Meditation is a vital part of daily living. Therefore, meditate, meditate daily. Even a little meditation daily will raise you a little higher, and a little nearer to God. The mind is refined by devotion and meditation. As gold purified in crucible, shines bright, so constant meditation on Atma makes the mind pure and effulgent with spiritual lustre. A purified mind can grasp anything. It can dive deep in the subtlest subject, and understand even transcendental things.

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CHAPTER 35

MIND—ITS FUNCTIONS, ITS FORCE, ITS FACTS

I. MIND CREATES THE WORLD

The fluctuating power of the mind is dubbed with several names such as Maya, the impure Vasanas, and so on. This fluctuating mind alone is this universe; devoid of this fluctuation, the mind ceases to exist. Differentiation is the inevitable aspect of the mind. The poisonous tree of Maya's illusion flourishes more and more out of the seeds of the mind's modifications in the soil of the variegated enjoyments of the world. Undisciplined mind is the cause of all sufferings. Control of mind is Yoga. Disciplined mind leads one to Self-knowledge. Every mind has two aspects—the lower and the higher. The lower mind is predominant in most of the people. It is rooted in impulse. Higher mind is guided by reason and discrimination. Lower mind is the destroyer, the higher mind the redeemer. The higher mind should be used to discipline the lower mind. Mind does the function of attention, selection and synthesising of sense-impressions. It is the seat of pleasure and pain. Mind is called Ahankara or egoism when conceptions 'I' and 'mine' assert themselves with the signs of anger, jealousy, likes and dislikes, etc. Mind is called Buddhi or intellect because of its faculty of reasoning and discernment.

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Though intellect, emotion, and will are separate functions, they are interconnected and interblended. The intellect is dependent on the Atma, or soul and cannot work without its help. The intellect is very near to Atma and reflects the intelligent quality of the Atma, just as a heated iron ball has got the burning and lustrous qualities of fire. Just as heat is inseparable from fire, fluctuation or oscillation is inseparable from mind.

Chitta-vritti can be subdued either by continuously thinking of one thing alone, or by trying not to think at all. In the former method, one should be careful that the mind does not flit to any second object, and the later, that it does not slump back into torpor or inertia or unconsciousness.

Balance of mind is attained by cultivating an objective attitude, thinking of the imperishable Reality and of the impermanence of objects, discrimination, dispassion and other forms of spiritual disciplines.

II. THE THOUGHT-FORCE

Thoughts are dormant seeds of action. The mind's acts, and not the bodily acts, are alone true acts. It is the actions of the mind that are truly termed Karmas. Thought and act are interdependent. There is no such thing as mind apart from thought. Thoughts constitute the mind. Words are nothing but the outward expressions of thoughts which are imperceptible. Actions are cused by feelings of desire and aversion (likes and dislikes). These feelings are

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caused by feelings of desire and aversion by the fact that you attribute a pleasurable or painful nature to objects. Thought is finite. It is inadequate to express even temporal processes, not to speak of the absolute which is inexplicable. The body with its organs is no other than the mind.

The thought that you hold, will manifest in your life. If you are courageous, cheerful, compassionate, tolerant and kind, then these qualities will manifest in your physical life. The only impurity of the mind is base thought and desire. Guard your good thoughts as an alert watchman guards the treasury. When there is not the 'I' thought then there will be no other thought. Life is an interplay of thoughts. Duality ceases when the mind stops its function. Thinking is bound by the time factor. Thinking must cease. Then alone you will attain the Timeless. Be still. Let all the waves of thought subside. In that stillness, when the mind melts, there shines the self-effulgent Atma, the pure consciousness. Watch the mind. Watch the thoughts. Pursue serenity. Make your heart a fitting abode for the Lord.

Your mind must be empty of all worldly thoughts. It must be filled up with thoughts of God and with nothing else. Keep your mind filled with good, Divine, sublime, lofty thoughts so that there will be no room for evil thoughts. Never speak the unnecessary word. Never allow any unnecessary or vain thought to occupy your mind.

III. SOME FACTS OF THE MIND

The expansion of the mind's thoughts towards

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the objects is bondage, while the abandoning of the Sankalpa (desire) is emancipation. Perception is the result of the conjunction of the organ of the sense and the object. The individual soul desires to see, makes an effort to see and immediately the vision is formed. The mind is made alert. The corresponding objects of all the senses are alerted. It is the mind alone which brings on pleasure and pain to itself and reaps them through its excessive inclination or aversion towards the objects. The Psychological tendencies are caused by your action in this and previous lives.

Mind is a feeling. That which makes you aware of pleasure and pain is mind. Just as a minister obeys a king, the five organs of the body act in accordance with the dictates of the mind. All that man pursues in this life has no existence except in his mind, not in reality. Separateness is an illusion caused by mind. Mind is like a mirror. It collects dust while it reflects. It must be cleansed by reciting the names of the Lord.

Find out the source of the mind and keep the mind there. The mind will perish (Manonasa). The mind becomes of the nature of Jnana or wisdom through effort in spiritual direction and also becomes of the nature of the world through Ajnana or ignorance. If the mind is divested of the thought of 'I' then through meditation on Atma, you can attain immortality and eternal bliss. If the lower mid is annihilated through the higher mind, then you will attain perennial bliss. All become subejct to bondage thro-

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ugh their own Sankalpas and Vasanas like a silk-worm in its cocoon.

IV. MIND-CONQUEST BY SELF-KNOWLEDGE

Like a caged lion, mind is always restless. Know the Self. The restless mind will become peaceful. The mind attains, through discrimination the peace of the Eternal. If the mind turns its back upon discrimination, it entangles itself in the folds of Vasanas, or desires. Detach your mind from the world and attach it to the All-pervading Reality called Atman or the Supreme Self. If all doubts vanish through spiritual knowledge arising through meditation on Atma or the Supreme Self, then the mind ceases to exist as it does now. If all objects which have an enchanting appearance become eye-sores and present the very reverse of the former feelings, then mind ceases to exist. With the destruction of mind, all the three periods of time vanish into nothing. If the mind is purged of all its impurities, then it will become very calm and all delusion attendant with its birth and death will be destroyed.

Like one iron mould shaping another iron, the pure mind should correct and mould the impure mind. The sacred syllable Om is the bow. Brahman or the Absolute is the target. Just as the arrow becomes one with the target, so also by the practice of meditation the mind becomes united with Brahman.

Meditation releases a great amount of spiritual power. By constant meditation on the Self, one attains liberation. Meditate upon purity, and other

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similar qualities associated with purity, qualities like simplicity, guilelessness, frankness, truthfulness, open-heartedness, innocence, goodness, etc. Attune yourself with the Infinite by stilling the mind, by silencing the thoughts and emotions. Mind is the biggest radio. It is the receiving set. Attune it with the Infinite. Enjoy the supreme bliss or the supreme Soul.

Meditate. Root yourself in Divinity. Shut down in meditation, the conscious mind, that part of your mind which thinks of the external world, your body, and its wants. Meditation on Brahman is the highest form of religion. You can realise Brahman when you have stillness or serenity of mind. O Ram! meditate regularly in the early hours of the morning. Let the mind taste the bliss of the Self. The meditative mood comes and goes. Restrain the senses. Be eternally vigilant.

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CHAPTER 36

MIND—ITS UNCHANGING SUBSTRATUM AND THE SUPPRESSION OF ITS CHANGING NATURE

Mind is ever changing. You feel happy now. In the next second you feel miserable. The mind is active now. The next moment, it becomes dull and inactive. It is pure now. The next second it is filled with anger and lust. The mind undergoes various transformations. There must be a basis or substratum which does not undergo any change. Just as there is substratum rope for all the changing, illusory appearances as snake, garland, stick, etc., so there is the changeless Atma or Brahman, for this ever-changing mental phenomena. This changeless, continuous Atma connects all the states of the mind, all the changes in the body, the three Avasthas or states. Then alone memory is possible. Atma is a great synthetic Unifier.

I. ATMAN IS THE WITNESS

Annihilate such ideas, "This is mine", "That is mine", which spring from the identification of the Self with the body, mind, etc, and which cause bondage and attachment. Identify yourslef with the non-dual Brahman, which will relieve you of the fear of death and which will bestow Immortal Bliss. Know the Self as the witness of the mind and the three states: waking, dreaming and deep sleep.

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II. MIND ALONE SEES AND HEARS

Mind alone sees, hears and tastes. I had my mind engaged elsewhere; so I did not see. I had my mind engaged elsewhere; so I did not hear". This is the experience of all. Wherever there is the mind, there is the sense. Wherever there is no mind, there is no functioning of the mind. If the mind is not linked to the ear, you cannot hear the recitation of Gita. If the mind is not linked to the eye, you cannot see an object. Hence mind exists. If anybody touches your back, you feel particularly the touch of the hand and fingers. The eye does not see the spot. The skin can only feel the hardness or softness of the touch. The mind alone is the cause of this knowledge. Mind alone really feels the touch.

III. MIND, THE SYNTHETIC ORGAN

Eye can only see colours. Ear can only hear sounds. Eye cannot do the function of ear, but the mind hears, sees, etc. It can do the functions of all the senses. It is a synthetic organ. It unifies, collects and synthesises. It is a great unifier. It is like the administrator or office-superintendent. It supervises the functions of the ten organs. Body is made of several parts viz., hands, fingers, legs, toes, chest, hip etc. It is the mind that connects itself with all the parts of the body. If there is a pin-prick in the inert body, at once it feels.

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CHAPTER 37

IMPORTANT MATTERS ON MIND-CONQUEST

I. CONQUEST OF DESIRE

Desire is death. Desirelessness is immortality. Desire is an enemy of peace. It cuts at the root of wisdom and knows no satiation. Therefore, cultivate dispassion, discrimination, meditate and enjoy everlasting bliss. Conquer desire and attain self-realisation or knowledge of Atman. Resist. Conquer all worldly attractions through prayer, Japa, meditation and Vichar. Craving for sensation gives pain. Cultivate dispassion and discrimination. Meditate. This craving will die. Peace is the fruit of the death of all emotions, cravings and desires.

Perfect life is attained by liberation from desires. The cause of all pain and sorrow, is rooted in desire. If desire is annihilated all pain and sorrow will vanish. Detach. Control desires. Meditate on Atman. You will attain self-realisation.

The dynamic power of substitution is the safest way to conquer desire. Your longing for objects will disappear if your eyes turn upwards to God. The practice of contentment and meditation leads to few wants and peace.

Freedom from passion is the truest enjoyment. True serenity dawns by subduing your passions. Va-

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sanas or desires tend towards bondage; but the extinction of them leads to Moksha or salvation.

II. RENUNCIATION—THE REAL STRENGTH

Vairagya or dispassion is true power. With the development of dispassion and discrimination all pains will cease. You will attain bliss eternal.

Walk in the path of renunciation of desires. Consider as fire or poison all objects which are said to be pleasures. The longing after the stainful material enjoyments, is itself bondage; the renunciation of the same is Moksha or freedom.

Attraction and repulsion towards objects alone is bondage and nothing else. The more you try to get away from sense-objects, the more you get into them. But dispassion, discrimination and meditation will make you free. Detachment comes through discrimination (between the real and the unreal).

Sensual pleasures make you oblivious of the painless blissful Moksha or emancipation. Renunciation of worldly pleasures, is only an effective means to attain God-realisation, but not an end in itself.

Empty your mind, you will be filled with God. Wisdom is a better support than all other possessions. Dispassion is wisdom. Therefore, attain the wisdom of Atman. Make wisdom your provision for the journey from this world to the Absolute or the Domain of eternal bliss.

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III. NEED FOR A THOROUGH STUDY OF THE MIND

You must know thoroughly the nature of mind and its activity. Mind constitutes the root of the tree of Samsara or Ajnana (ignorance).

If the baneful root of mind is destroyed, the tree of birth and death will also be destroyed. This body is the seed from which generates the sprout of pleasures and pains, giving rise to the ever-gyrating creeper of Samsara.

The cause of the seed of body is the mind which following the track of desires, is the receptacle of pleasures and pains arising from births and deaths. The mind that is ever hankering after, and involved in, sensual pleasures, is the seed of all Maya.

It is the imagination of the individual that is the cause of his bondage and not the mere existence of the universe as an object of perception.

It is through the mind that the hosts of bodies, which do not exist, though seeming to exist, arise beyond number. It enjoys these bodily objects as in a dream. The mind is brougt under control by mental discipline such as Sama, Dama, etc.

The best means of conquering Maya which involves all in pains, is the destruction of mind.

Atman begins to dawn with the destruction of the mind. You should so destroy the mind that it will not afterwards be able to rear up its head at all.

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Destroy the mind past all resurrection through Vichara or enquiry and ceaseless meditation on Atman. Annihilate Vasanas and egoism. Now the mind will be emptied. Just as the flame of a lamp is extinguished when the oil and wick are burnt only, so also the mind gets immediately dissolved and becomes one with Brahman when the Vasanas or desires and egoism are destroyed.

The real Samata is the absorption of the mind in the contemplation of Brahman. Destroy the impure mind through your higher mind and get yourself firmly seated in the Supreme Paramatman.

IV. NOBLE IS RESTRAINT

Learn to control desires and emotions. Learn to subdue, to purify, to order all your thoughts. Fight against all negative thoughts and doubts. Let sublime divine thoughts come to you from every side.

Be careful of your thoughts. Whatever you send out of your mind, comes back to you. Every thought you think, is a boomerang. If you hate another, hate will come back to you. If you love others, love will come back to you.

Thoughts of depression, failure, weakness, darkness, doubts, fear, etc., are negative thoughts. Cultivate positive thoughts of strength, confidence, courage, cheerfulness. The negative thoughts will disappear.

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V. MASTERY OF MIND

Mind is the thief who had robbed the Atmic Jewel, viz., the Self. Slay by the arrow of Viveka the demon of lower, selfish mind whose form covers up the five senses of knowledge and the five senses of action.

Sensations are turned into percepts, and percepts are converted into concepts. It is the life-experience in the sense-universe.

No thought of anything is possible, where neither the eyes have seen nor the ears have heard. The senses do not perceive anything. It is the mind that perceives through the senses. The mind is often directed by the senses.

The Vasanas generate never-ending pains arising from mental actions. Therefore, they should be made to wear themselves away. The great Vasanas are the nets to catch the fishes of Jeevas who are worldly-minded.

A mind which is never disturbed with its worries, will reach the Nirvana seat, devoid of actions through the extinction of Vasanas. Power intoxicates. Be careful. Beware. It will bring about your downfall quickly.

Where wealth and power reign, contentment runs away. Even wise men lose all sense of moderation when invested with vast powers. With the growth of Sankalpa (thought, imagination) there will arise the

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universe; with the extinction of Sankalpa, the world also will disappear.

If after destroying your mind ever surging through the Vasanas of Ajnana in this world of objects replete with its cause and effect, you give up even the Vasanas of the body, then you will attain Brahma-Jnana or the knowledge of the Supreme Self.

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CHAPTER 38

SOME SECRETS OF THE MIND

I. MIND—THE CAUSE OF EVERYTHING

Mind alone is the whole world, the great pains, the old age, death and the great sin, earth, water, fire, air, ether, and the internal organ. Mind binds a man. He who has controlled his mind, is a veritable God on this earth. You live in a world of thoughts. First is thought. Then there is the expression of that thought through the organ of speech. Thought and language are intimately connected. Thoughts of anger, bitterness and malice injure others. If the mind which is the cause of all thoughts vanishes, the external objects will disappear. Thoughts are things. Sound, touch, form, taste and odour, the five sheaths, the waking, the dreaming and deep sleep states—all these are the products of mind. Sankalpa, passion, anger, bondage, time—know them to be the result of mind. Mind is the king of the Indriyas or senses. Thought is the root of all mental processes.

II. THE INSTRUMENTAL STATUS OF MIND

The true laboratory is the mind. Study of the mind is essential. Test the mind. Go beyond the mind. You will realise the Truth. You will discover the hidden soul. If only your mind is quieted, you will enjoy peace in your own home as well as in a forest. For one whose mind is entirely fixed and purified, forest or house is alike. Man has a mind but

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mind is not man. Mind is a good servant. It is an instrument. You will have to utilise it tactfully, and properly. The prime requisite for happiness is control over the mind or the lower self. Your thought is imprinted over your face. Mind is a bridge that connects the human with the Divine. Your body, your business, your home—they are only ideas within your mind. Thought is a dynamic force. Good thought is the first perfection. Thought is real wealth.

Emotion is the driving force at the back of thought. Will-power is a master-key to all success. Knowledge, thought, intellect, reason are one. Appetite, impulse, instinct, desire are one. Emotion, ambition, spirit, courage, are one. The mind is master of body. Soul is master of mind. Thou art in essence Immortal Soul above body and mind. Always remember this supreme fact. Live in the awareness of thy spiritual nature.

III. THE LAWS OF THOUGHT

As you think, so you become. As your thoughts so must be your life. Improve your thinking. Better thoughts bring better action. Mere thinking of the objects of this world is pain. Bondage is caused by the very act of thought. Pure thought is a mightier force than electricity. The mind which is attracted by objects of sense, tends to bondage, while that which is not so attracted, tends to emancipation. Mind is a dacoit. Slay this mind-dacoit. You will be happy and free forever. Manifest all your strength in the task of conquering your mind. This is true manliness or Purushartha. Self-denial is a means to

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the purification and refinement of mind. Purify and still the mind. The layers of ignorance covering knowledge, will not be removed without a calm mind.

The subtle part of food forms the mind. Mind is manufactured out of food. The subtle part of food is transformed into mind. Food does not mean merely what we eat, but what we gather through all our senses. Learn to see God everywhere. This is real food for the eye. Purity of mind depends upon purity of food. You can see better, hear better, taste better, think better, when you entertain sublime, divine thoughts. Look at an object through a green or red glass; the object appears green or red. Even so, the objects are coloured by the desires through the mirror-mind. All mental states are transitory; they produce pain and sorrow. Have freedom of thought. Free yourself from the slavery of prejudice that blunts intellect and dulls thought. Think of the Immortal Atma. This is the right method of direct, original thinking. The Atman reveals Himself after the purification of the mind. When the mind is serene without any want, without any motive, without any craving or desire or thought, without any compulsion, without hope, then the Supreme Atma shines. There is the experience of Bliss. Live the way in which saints live. This is the only way to victory over mind and the lower self and until you have conquered mind, there can be no sure and permanent victory.

IV. CULTURE OF THE MIND

Watch your thoughts. Control the thoughts. Be a witness of your thoughts. Rise above thoughts and

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dwell in that pure consciousness where there is no thought. The subtle impressions, tendencies, desires and passions lying in the depths of the subconscious, have a tremndous effect on your conscious life. They should be purified and sublimated. They must be given a spiritual turn. Hear what is auspicious. Behold what is auspicious. Think what is auspicious. Talk what is auspicious. Meditate what is auspicious. Understand what is auspicious. Konw what is auspicious.

Fear, strong dislike, buried hatred, prejudice, intolerance, anger, lust, disturb the action of the subconscious mind. Cultivate virtues. Purify and strengthen the subconscious mind. Desire, greed, etc., enslave and obscure the mind which must be freed and restored to its pristine purity, to reflect Truth and practise meditation. The lower impulses belong to the physical body and the mental plane.

When the mind does not function owing to the absence of Vasanas (mental impressions and subtle desires), then arises the state of Manonasa or annihilation of the mind.

V. MYSTERIOUS HUMAN MIND

Mind is everything. He who has a pure mind sees everything pure. It is with the mind that you truly see. It is with the mind that you truly hear. Mind is a miracle. The greatest miracle of all is your Atma or Soul. It is your will that makes your thoughts, words and deeds, good or evil. Your will shapes and dictates your actions in life. Uncontrolled mind is the root of unhappiness. He who knows his own

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mind, knows heaven. You will attain everything when the mind is steady. Nothing can be attained without purity of mind. O Ram! Be not like dumb-driven cattle. Be a hero. Fight bravely with the mind and the senses. Come out victorious. Thought is a great force. It has a tremendous influence. The mind is nothing but temperament to a modern psychologist. There is no greater fool than he who has studied, known and taught, and yet does not control his senses and mind.

The mischievous mind generates all pains, sorrows, fears, doubts and delusion and robs you of the inner spiritual wealth. The functions of the mind are thinking, feeling and willing. Conscience is the light of the mind which discerns good and evil. Mind's very nature is restlessness. It is very rebellious. Mind is not soul. Thou art pure, blissful soul or spirit. Soul is self-contained. Thinking and planning are important charcteristics of the mind. Mind is a bundle of Vasanas (desires) and Samskaras (impressions). Analyze the mind. Go deeper within and discover the source of your life, the Soul of your soul.

VI. VASANAS AND VRITTIS

There are two seeds for the tree of mind, viz., vibration of Prana and Vasanas. Vasana is of two kinds, viz., Asubha or impure Vasanas, the cause for rebirths, and Subha Vasanas, the pure Vasanas which are destructive of births. He who is subject to bondage, is verily bound by Vasanas. Liberation is the annihilation of Vasanas. After annihilation of all Vasanas, abandon the seeking after liberation as

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well. Through the practice of annihilation of Vasanās, control of mind, and Jnana or wisdom, the knots of the heart, viz., ignorance, desire and Karma are rent asunder.

Annihilation of Vasanas, attainment of the knowledge of Brahman, and dissolution of the mind, when practised for an equal length of time, over a long period, are bestowers of Self-realisation. By the eradication of Vasanas, the mind attains the state of dissolution, being deprived of its functioning. Restraining the flow of the vital air or the practice of Pranayama is similar to the practice of the eradication of Vasanas. If the Vasanas remain in a potential form, they will again and again trouble the Jiva and generate rebirth.

As long as the mind is not dissolved, so long there is no annihilation of Vasanas or desires. As long as there is no tranquillity of the mind, so long there is no knowledge of the Truth. As long as there is no annihilation of Vasanas, so long there can be no attainment of the Truth or Brahma-Jnana. As long as there is no attainment of knowledge, so long there is no annihilation of Vasanas. Knowledge of Truth, dissolution of the mind and annihilation of Vasanas, each of them becoming the cause in its turn, is difficult of accomplishment. The state devoid of dotage and death, is attained by the destruction of Vasanas alone.

VII. SECRET OF SADHANA

Learn to control your emotions, moods, temper, fear, worry. Learn self-control and mental discipline. A well-disciplined mind will do you tremendous ser-

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vice. Therefore, discipline the mind. The mind is rendered free from passion and desire of all sorts through the practice of meditation. Then, develop a strong aversion to carnal pleasures and worldly ties. Merge your speech in the mind, merge your mind in the cosmic mind, merge your will in the divine will, merge your life in the Eternal life. Keep the mind pure. Saturate the mind with sublime, lofty, divine thoughts. Environments are not bad, but your mind is bad.

Your mind is not disciplined properly. Overcome your moods. Then the circumstances will become all right. When the mind merges in ignorance in deep sleep, the senses cannot function independent of the mind. The sense of separateness is primarily responsible for the desire for action. Nothing can give you eternal happiness but your Self; nothing can give you everlasting joy but the victory over the lower self or mind. Be not soft. Be hard. Cultivate power of endurance. Endurance develops will. Energy is the root of all actions. Will is the root of all desires (I will. I desire). Knowledge is the root of all thoughts (I know or I think.)

The great hindrance to the proper use of will is the lack of ability to focus the attention. Attention is a prerequisite of good memory. Willing is the power to execute the decisions of intellect and the dictates of emotion. The first step towards the development of will, lies in the exercise of attention. Attention is at the base of will. Strong will makes men giants. Pratyahra is ingathering of the mind; Dharana is fixing the mind on one point or idea. The

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Yogi who by meditation and Yogic discipline, conquers his mind, conquers easily the world of matter. '*Jitam jagadyena mano jitam hi*'.

He is the Master of the Self, he is the king of the inner spiritual kingdom, who keeps his mind and senses under perfect control. He who conquers his mind, is greater than those who conquer dominions in the war. The surging up of the mind spells ruin, while the annihilation of the mind spells liberation. The mind, which has been educated in the love of the body through ages, feels very much distressed when detached from the body. *Snanam Manomalatyagam.* Real bath is cleansing the mind. Apart from the conquest of the mind, there is no other course left open to you for being saved from the ocean of worldly existence. Subdue the mind, control the mind and defeat it through Brahmacharya and meditation. Cheerfulness brings strength and steadiness to the mind. Benevolence, tenderness and complacency are helpful for purifying the mind and bringing peace.

Serenity, restlessness, attachment, anger, courage, purity, impurity covetousness, nobility—all this is truly mind. Control of the Prana and the dissolution of the mind are to be practised constantly for attaining liberation. When the desires of the mind are destroyed, when the senses are withdrawn in the mind, when you are regular in your meditation, Japa, prayer, Vichara and study, you will enjoy peace of mind. Slay this mind past all resurrections. Achieve perfection. Rest in your Satchidananda Swaroopa!

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CHAPTER 39

NEW APPROACHES TO MIND— ITS MYSTERIES AND ITS CONQUEST

I. THE MYSTERIOUS MIND

The human mind, at birth, resembles a writing-table that has never been used. With the dawn of reason comes the first moral principle. Mind is subtle matter. It is the instrument for manifesting Prana. The condition of the body depends upon how the Prana works. The condition of Prana depends upon how the mind works and what desires it has. Your inner nature is revealed by your manners, behaviour, conduct and character. Your mind is known by your speech and action. When the mind is serene, the body also becomes healthy. The mind cannot grasp more than one thing at a time. The mind is a bundle of thoughts, desires, cravings and impressions. The whole history of creation is inscribed in the mind. Mind is power that moulds and makes a man. Mind alone is Maya. The man dances in the theatre of this world to the music of the organs. The mind is not self-luminous. It fluctuates. It is sometimes dull and sometimes brilliant. It cannot be the self-luminous Atma. The mind is the battle-field or Kurukshetra where the forces of good and evil are pitted against each other.

II. THE LOWER MIND

Your greatest enemy is your own lower mind. Slay this mind with the sword of dispassion and dis-

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crimination. It is the inner enemy that is more dangerous than any other enemy outside. That inner enemy is your lower nature. The task of fighting with the lower mind, requires single-minded and courageous effort. The deluding mind is the thief who has stolen the Atmic pearl. Slay the mind and get back the Atmic pearl. Be quick. Tarry not even a minute. Iron is cut by iron. Even so, the lower mind is destroyed by the higher mind.

III. MASTERY OVER MIND

What is the highest achievement? It is mastery over one's own mind.It is Self-realisation. He who has controlled his own mind, knows the secret of every mind. Develop an attitude of non-attachment and of witnessing the activities of the mind.

Goodness dawns when the mind ceases to function in the lower plane.

IV. MAYA IS WITHIN YOU

Maya is mind. Maya is egoism. All troubles come to an end when mind perishes, when ego dies. The mind as the locus of nescience (Avidya) is a finitising principle which veils the Truth and distorts, it, presenting another false picture in its stead. The lower mind is the great slayer of Atma or the soul. The mind is no other than the Vasanas generating many rebirths. All the delusions of pains and pleasures are the attributes of the mind and not of Atma. With the growth of the mind, the pains increase; with the extinction of it, there will be bliss. The

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most important thing in the world of experience, is the mastery of the mind. The victory of man over nature, will be fruitless unless he attains victory over his mind. Mind is no other than Ahankara, the idea of "I". The ego is the veil between God and the Soul. Ego is the veil between man and God. This ego is like a cloud. When the cloud disappears you can see the Sun. Even so, if the ego vanishes you can see God.

If this idea of "I" be destroyed through the desireless Atma Jnana—this idea which is the source of all accidents, non-eternal, dependent, discriminationless, seed of all sins, Ajnana and the seed of birth and death— then this very destruction is the seat of the stainless Jeevanmukti state. The experience "I am" is prior to the experiences, "I know, I feel, I see, I think".

Egoism is an error, an illusion, a dream. Wake up from the slumber of ignorance. Open your eyes. He who has realised the nature of the rope that seemed to be a serpent, no longer trembles with fear. The identification of "I" with this body, produces the bondage. Mind is a bundle of thoughts. The source of all thoughts, is the "I" thought. Find out the real "I". The mind will vanish. After destroying the idea of "I" contemplate upon all objects through the idea of Abhava (non-existence), as formless as Chit, and quiescent.

V. MASTER THE MIND; VANQUISH MAYA

There is no enemy outside you. Turn your gaze within. This mysterious mind, the most potent ins-

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trument in the hands of Maya, the power that deludes all, is your enemy. A real hero is not he who is a conqueror in a battle, but he who subdues his senses and conquers his mind. The first thing that an aspirant has to acquire, is mastery over his mind. By constant practice of meditation, by right discernment, by renouncing his own personality, the aspirant can manipulate his mind and focus it on the Atman. Through the discriminative mind, the lower mind is powerfully mastered by the wise. A well-directed mind becomes your Guru. It is conducive to happiness. It elevates you. Control the mind and the senses. Cultivate non-attachment. Mastery of the mind leads to the renunciation of all. Be watchful or alert about every thought, feeling or desire that comes to your mind. Your mind will become quiet. Purity of mind results in happiness. Pray, purify. The lower desires will be transmuted into aspiration and higher, divine will. Detach the mind from the objects. Do not allow the mind to go out. You will attain serenity and wisdom.

If you have dispassion and serenity, the mind is not affected by the external objects. The objects cannot produce any effect on the mind. Self-withdrawal and poise come if you practise self-restraint, discrimination and dispassion. When the mind, through the powerful Pratyahara, hankers not after desires, then it will remain still. This effort is called Asamvedana. That which is described as the imperishable state of quiescent Jnana is Asamvedana. That Jnana which tends to the destruction of the mind, is Asamvedana. Asamvedana will confer upon one, Moksha as its result.

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VI. MAN'S MIND, A GREAT MYSTERY

Manas is mind. Manava is man. The stuff of the world is mind-stuff. Mind has created or projected this world. The mind connects us with the whole of the external world. It is a receiving station for all communications from outside. The mind will exist only so long as you think of external objects. If you withdraw the mind from the external objects and make it think of Atma or the Universal Self, the source for the mind, it will cease to exist. Mind is conscious of separteness. Mind differentiates, separates, dwells in distinctions and differences. Mind doubts. Doubt destroys. Intellect gives certainty. Pride, illusion and desires are the binding-chords of mind. Thought includes feeling. By thought you are made; by thoughts you can change your character; by thought you can become that on which your heart is set. Find out on what your heart is set. The thoughts and outlook of individuals, differ owing to temperament, Samskaras and past lives. Sankalpa only is Samsara; its destruction is Moksha.

Sankalpa is the cause of bondage and all Karmas. The destruction of Sankalpa is itself Moksha or salvation. Ideas are the food of the mind. Bombs and bullets are not half as harmful as evil ideas. If the ideas are sublime, divine, uplifting and cultured, one prospers. The mind becomes good when it lives and acts in the company of sages; it becomes bad when it lives and acts in the company of wicked people. A God-filled mind moves towards God, perfection and illumination. A sense-object-filled mind moves towards darkness and ignorance. Empty the mind of

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sense-objects and fill it with God-thought. You will attain God-realization.

VII. HARNESSING THE POWERFUL MIND

When the rays of the Sun pass through a lens, they are concentrated. They can burn anything. Even so when the rays of the mind are concentrated, the mind can do anything. It can work wonders.

Mercury-particles are scattered. When they are collected and made into a pill and when the pill is kept in the mouth, the Yogi can fly in the air. Similarly when the scattered rays of the mind, are collected, the Yogi can attain anything.

Withdraw the mind from its engagements in sense-experience and use the mental energy in meditation and pure positive thoughts. Do not stuff your mind with all sorts of information. It is a huge burden on the mind. You cannot meditate. Do not make the mind dull and passive. Bring it to a deep silence.

Japa, repetition of Lord's Name, Kirtan, prayer, enquiry, meditation melt the mind and dissolve the ego. Restrain the mind from the objective world and focus it on the Atman which abides secretly in the innermost cave of the heart. You will transcend pain and sorrow and enjoy infinite bliss. To go beyond mind, is to go beyond time, space and causation. Pure consciousness or the Absolute consciousness is the ultimate Reality manifested in different forms and expressed by different names.

Pure consciousness is the supreme principle of the universe. It is all-pervading, all-comprehending, infinite, eternal, indivisible, all-full, existence, bliss. It is Para Brahman.

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CHAPTER 10

MIND—ITS PHILOSOPHY AND THE DISCIPLINES FOR ITS CONQUEST

I. MIND—A PHILOSOPHICAL EXPLANATION

"Bhoomirapoanalo vayuh kham mano buddhireva cha, Ahankara iteeyam me bhinna prakrtirashtadha".

According to Sankhya ... mind is the ... uated from the Self- fourth principle that ...nkara or egoism or Asmita. asserting princi...ktam (matter in an unmanifested Prakriti or ...ed as "Ashtangini" or eight-fold Prakri- state) ...kritirashtadha). Mind is one of the eight ti...bs or Ashtangas.

Mind is itself a word whose meaning is extremely vague, one incapable of being clearly defined except in terms of some questionable and speculative hypothesis. No one can point out to a mind and say: "That is what the word mind shall denote." Mind consists of a bundle of faculties, viz., the faculties of cognition or perception, volition or will, imagination, judgment, reason, understanding, memory. Character concerns the effective or conative organism of the mind. Knowledge concerns the cognitive organism. There are different channels of communication through which the cognitive and conative faculties

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are directed. There is only one mind which has diverse names according to the plane on which it functions, viz, the subjective mind, the objective mind, the universal mind (cosmic consciousness), or the superconscious mind, the subconscious mind, the instinctive mind, the spiritual mind. The Vishaya or function of the mind is cognition (Sankalpa-Vikalpa or will ,thought, doubt).

The doubting mind is a collective aggregate of tion[illegible]-Indriyas or organs of sensation or percep- or matter. Mind will and above Prana or energy Absolute. Mind is positive manifestation of the negative to will, which is again energy and Matter, but negative to Atma. Mind when purified to mind, but real Guru. You will hear the voice of conscmes your will get answers for your insoluble problems. Your mind is no longer a subtle matter but Brahman itself.

The original home for the mind is Omkar in the Sahasrara or thousand-petalled lotus. Mind has become impure by your own desires. How the pure Brahman has become the impure Jiva is a problem that has baffled all human efforts for a clear, correct and satisfactory solution. This is a question which has no answer. This is the mystic side of nature. You cannot solve transcendental divine problems that belong to supramental plane, with the finite intellect or the physical plane. Develop intuition. Acquire transcendental wisdom. Look within through cosmic consciousness. Then you will get a real solution.

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II. BEYOND MIND

Through the searchlight of the concentrated mind, you will have to behold the treasures of the soul or Atma. Just as rays permeate solid bones or block of wood, the concentrated mental rays of a focused mind will pass through the different forms of matter and reveal their nature. During cosmic consciousness, you are aware of the oneness of life. You will find that there is no such thing as dead matter, but all is alive, vibrating and intelligent. You will see the universe as the all, the Atma which is the essence or background of this sense-universe, of this world of Dwandvas or opposites, of this world of mere conceptions of ideas, of this world of names and forms.

In Swarga or paradise or heaven, you are in the "thought-world". You feel or experience no pain. Why? Because you get whatever you think of or imagine. Your desires are immediately gratified. Your thought instantaneously materialises, crystalises, and precipitates before you. You are satisfied. But this is not real.

III. METHODS FOR MIND-CONTROL

The science of Raja Yoga deals with the methods of controlling the ever-ocsillating mind, under the command of the will. Manoyama is superior to Pranayama; but the Adhikaris or qualified persons for practice of Manoyama should be very intelligent with bold understanding and tremendous will. Sit on Padma or Siddha Asana facing East or North. Make Tratak or Dharana on Trikuti, the space between the two eyebrows with closed eyes. Control the force of

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thought by meditation on Pranava or Om and its meaning. Practise regularly from half to two or three hours daily. You will become a Yogi and an Atma Jnani soon.

Listen, to this mystery of mysteries, by knowing which man is freed from the illusion of the world, which is only due to the action of the mind having no existence in fact. First of all I shall tell you about the nature of Maya, then about the means of attaining knowledge and lastly about knowledge and realisation.

I shall also tell you of the subject of knowledge, the Supreme Self, by knowing which one is freed from fear. The perception of Self (Atma) in the non-Self, the body and the rest, is verily Maya; by it is this world taken to exist. There are two modes of Maya, Avarana and Vikshepa (veiling and oscillation of mind). It is the Vikshepa-Sakti that creates the world. Avarana-Sakti enevelops all knowledge. By the power of Maya this world is superimposed upon the Supreme Self which is non-dual, just as the snake is superimposed on the rope. In reality, nothing exists. All that is seen, heard or remembered by men, is like a dream. Attachment is the root-cause of this world.

The gross body is composed of the five elements of ether, air, fire, water and earth. The subtle body is made up of the five subtle elements (Tanmatras), Ahankar (egoism), intellect, the five Karma-Indriyas (organs of action) and the five Jnana-Indriyas (organs of sense-knowledge), the reflection of the su-

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preme Self (Chidabhasa), the mind and the Mulaprakriti (primordial matter). This is known as Kshetra or body.

The Jiva is other than this. It is the Supreme Self—diseaseless, undecaying. Listen now to the means of attaining knowledge. Give up pride and violence. Absence of egoism, balance of mind in pleasure and pain, single-minded devotion to the Supreme Self, freedom from attachment to sons, wives and wealth, residence in a place free from the society of men, having no contact with worldly persons, constant effort towards attainment of Atma Jnana, reflection upon the meaning of Vedanta—through these, knowledge is acquired.

The Atma is all-pervading. It is different from the Buddhi, Prana, Ahankara. It is ever pure. That by which this is known is knowledge. The same knowledge when realised becomes direct perception.

Unattached, it is the self-effulgent seer. When knowledge of the unity of the embodied and the Supreme Self arises, through the teaching of preceptor expounding the Shastras, Avidya, together with its effects and instruments, is merged in the Supreme Self. This is emancipation. Just as in the night even those having eyes cannot see their way, but those carrying a lamp, can in the same way to those possessed of devotion unto the Supreme Self, the Atma appears in its real nature.

Company of Bhaktas, service of the Lord and His devotees, fasts on the days of Ekadasi and the

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like, observances of days sacred unto Him, constant love for hearing, reading and expounding stories relating to the Lord, faith in worshipping Him and recitation of His sacred Name—these are the means to the attainment of this knowledge.

To the person who is devoted to Him comes forth Knowledge and Realisation.

IV. MIND A GOAT, CHITTA A PIG

Mind is like a goat. The goat jumps from one plant to another plant. It never eats a plant fully. Even so the mind jumps from one object to another. Instead of killing a goat in sacrifice, kill the mind. This is real sacrifice. Do not kill the innocent goat to satisfy your palate or tongue. Senses are the bulls. Do not kill a bull in sacrifice. Slay or sacrifice the senses. Egoism is like a cock. A cock sits at the top of a house and shouts. He thinks that he is the first to get up in the morning. He becomes egoistic and proud. When he shouts the whole body becomes stiff. When a man becomes egoistic his body also becomes stiff. Slay your egoism instead of killing a cock. Chitta is like a pig. The pig revels in the filth. The Chitta ever thinks of foul things. Slay this Chitta, instead of sacrificing a pig.

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CHAPTER 41

COMPREHENSIVE KNOWLEDGE AND TECHNIQUES OF MIND-CONQUEST

I. ALL ABOUT MIND

Mind creates this universe. Subjectively it is the universe. Slay the mind through destruction of Vasanas, Pranayama and Brahma Vichara. You will attain Self-realization.

Mokshapriya said: "Gurudev! May I know all about mind in a nutshell?"

Swami Sivananda answered: "Mind is Atma-Shakti. It is born of Prakriti. It is the principle of thinking and sensation. Mind connects itself with the five senses of perception and enjoys all sensual objects. Mind is the dividing wall between the individual soul and the Supreme Soul. If the mind is destroyed the individual soul becomes identical with the supreme Soul.

If the modifications of the mind which lean towards sensual pleasures are destroyed, then the individual soul attains Supreme Peace. Mind is a bundle of Vasanas, Sankalpas and likes and dislikes. If you free yourself from these, the mind dwindles.

It is the mind that creates this universe. Manomatram Jagat; Manah Kalpitam Jagat. In deep sleep there is no mind. Therefore there is no world also in

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deep sleep. Dispassion, discrimination, renunciation, meditation are all enemies of the mind. You can destroy the mind easily, if you possess these virtues. The mind manifests itself as the external world in the shape of pains and pleasures. The mind subjectively is consciousness, while objectively it is this universe. The mind has the potency of creating or undoing the world in the twinkling of an eye. Slay this mind, O Mokshapriya, through the destruction of the Vasanas (desires) or the control of the Prana and Brahma Vichara (enquiry into the nature of Brahman). Meditate on the innermost Self ceaselessly. The mind will be absorbed in Brahman. You will attain Self-realisation."

II. HOW TO CONTROL THE MIND?

How to control the mind? Eradicate all desires and thoughts. Control the mind through Yoga, Jnana, Bhakti and Nishkamya Karma.

Mokshapriya said: 'O Lord! Please tell me the methods to control the mind. The mind is very turbulent. It is very mischievous. It is ever jumping like a monkey, which has drunk wine and which is bitten by a scorpion."

Swami Sivananda replied: "O Mokshapriya, I shall give you suitable methods to control this mind. Mind is a bundle of Vasanas and thoughts. It has attraction and repulsion, likes and dislikes. It is filled with egoism and cravings. It is born of ignorance. If you eradicate all desires and thoughts, it will die by itself. Vairagya (dispassion) and Abhya-

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sa (concentration and meditation) are the weapons to annihilate this turbulent mind. Do not use any violent method to control the mind. You will lose your energy and weaken the will. Use intelligent methods to curb the mind.

Mind cannot be controlled by mere human efforts. The grace of the Lord and the Guru is necessary. Pray fervently. Surrender completely to the Lord. You will surely obtain His grace. You can control the mind through Yoga and Jnana. For some it is easy to control the mind through Yoga and Jnana. For some it is easy to control the mind through Yoga; for some through Jnana or wisdom.

Enquire "Who am I?" Do Brahma Vichara. Enquire into the nature of the Absolute. Meditate ceaselessly on the all-pervading immortal, innermost Atman or the Self. The mind will be absorbed into its Source. O Mokshapriya, you can control the mind through the practice of Bhakti Yoga. This is more easy than the practice of Raja Yoga or Jnana Yoga. Do Japa. Sing the Lord's glory. Cultivate the nine modes of devotion.

Nishkamya Karma Yoga is another method. It will purify the mind and lead to the descent of divine grace and divine light. Temperaments, tastes, and proclivities differ. Hence various Yogas are necessary to control the mind and to attain Immortality and Eternal Bliss. "O Mokshapriya, you are fit for the practice of Bhakti Yoga. You have a good heart and you are emotional, too."

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III. SANKALPA AND ITS DESTRUCTION

Mokshapriya said: "O Swamin! Please throw some light on Sankalpa and its destruction."

Swami Sivananda answered: "O Mokshapriya! Sankalpa is thought. This is the function of the mind. The life of the mind is Sankalpa. The Swabhava of the mind is Sankalpa.

Tamasic Sankalpa generates pain. It is base. Rajasic Sankalpa leads persons naturally into the mundane existence. The pure Sattvic Sankalpa leads to good or virtuous actions, Jnana or wisdom and salvation. It is only Sankalpa destroyed beyond resurrection that constitutes the immaculate Brahmic Seat of ineffable effulgence and splendour. Sankalpa only is Samsara. Its destruction is Moksha or the final emancipation. If you are Sankalpa-less, you will attain Self-realisation very easily.

Free yourself from all desires. Steady your impure mind through your pure mind. Then eradicate all Sankalpas. You will be able to attain Moksha or the final beatitude only through the annihilation of Sankalpa. Therefore, O Mokshapriya, endeavour to destroy this Sankalpa and attain the immortal Bliss of Brahman or the Absolute, devoid of pains and heterogeneity. Sankalpa is destroyed with the control of thoughts. The highest goal can be attained through the extinction of Sankalpa. Sankalpa arose through Ajnana or nescience. Do not contemplate upon the objects of the world. Observe silence towards material pleasures. The seed of ignorance or Ajnana is the sprout of Sankalpa alone. One San-

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kalpa multiplies and increases prodigiously. The Sankalpa of tea multiplies in a minute. There comes the Sankalpa of tea, sugar, milk, tea-cups, tables, table-cloth, biscuits, fruits, etc. Think of objects; entertain sensual desires, then Sankalpa reigns supreme.

Rising from a small beginning, the Sankalpa gradually increases and clouds the one, clear, self-luminous Atman. Man forgets all about his divine nature. He identifies himself with the body and external objects. You will be able to attain the stainless Moksha only through the firm path of the annihilation of Sankalpa. In the string of Sankalpa, countless thoughts are strung like so many beads. If the string is cut to pieces, the illusory thoughts, which are strung on it, will disappear at once. O Mokshapriya! Annihilate all Sankalpas through meditation on your innermost Atman and attain the immortal, eternal Bliss here and now."

IV. EGOISM

Mokshapriya said: O Swamin! May I know, what this Ahamkara is?

Swami Sivanadna replied: O Mokshapriya! Hearken! Ahamkara is "I-ness" or "egoism". This is generated through delusion. It permeates the Jiva or the individual soul all throughout. It is only through Ahamkara that all the mental cares, dangers and the ever-increasing actions of life arise. There is no enemy greater than Ahamkara. Ahamkara is born of Ajnana or ignorance. The real secret of divine life

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lies only in the renunciation of this dire Ahamkara. So long as this Ahamkara beclouds you, so long the flowers of desires bloom and abound in you. This baneful Ahamkara is the source of all dangers in this world. It is evanescent. It has its seat in the mind. It is foolish and stupid in its nature. It is without due discrimination and intelligence. It is one of the five afflictions that are enumerated in Raja Yoga. Raga and Dwesha (like and dislike) are its offsprings. If the cloud of Ahamkara called "I" screens the sun of Jnana then the lily of Brahman which is "Non-I" will never bloom. The original sprout of the painful Ahamkara within tender stem of rebirths ramifies itself everywhere with its long branches of "mine" (Mama) and "thine" (Tava) and yields its unripe fruits of hell and all sorts of pains, sufferings and sorrows. This tree of Ahamkara can be destroyed to its root by Jnana (wisdom) fire only.

The idea of "I" which contains all frailties, is the seed of the tree of the mind. The sprout which is at first generated from this seed of Ahamkara, is termed Buddhi or intellect. From this sprout the ramifying branches called Sankalpas (thoughts) take their origin. Manas (or mind), Chitta (subconscious mind) and Buddhi (intellect) are but the different names or qualities of the one Ahamkara. If you destroy the idea of "I" at the root of the tree (mind), then it will not again spring up.

Atma-Jnana or a knowledge of the true nature of "I" is the fire which destroys this egoism. "Aham Brahma Asmi" "I ám Brahman" or identification

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with the Supreme Being is Sattwic Ahamkara. This Sattwic Ahamkara will not bind you; on the contrary, it will help you to cross this Samsara and attain Moksha or emancipation.

O Mokshapriya! That Ahamkara which makes you identify yourself with the body of flesh and bone is the cause of the poisonous tree of rebirth and dire pains. Destroy it by cultivating the Sattwic Ahamkara, "I am Brahman," and enjoy the immotral Bliss of the Eternal.

V. FOUR FORMS OF DESIRE

There is a desire to increase your possessions. You may have 5 lakhs of rupees. But you desire to possess one crore. This is Trishna or craving. There is a desire to complete. You may have wealth but you may not have a son. You desire to have a son. This is Ichha. There is a desire to protect what you have. This is Spruha. There is a desire to procure your wants. You want to protect yourself from heat and cold etc., this is Vasana.

Trushna is intense craving. Vasana is subtle form of desire or tendency. Ichha is desire. Kamana is longing. Spruha is yearning. Chapalata is strong craving of tongue and genitals. Eshana is desire for son, wealth, name and fame. All are forms of desire.

VI. MIND-CENTRE AND INSTRUMENT

When you are in a state of unconsciousness, or when you are under choloroform, anaesthesia or

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when you are in deep sleep, you cannot see, hear or taste, because the mind is not there. When you are looking at an object, when you are absorbed in that object, or when you study a book intensely, you do not hear the voice of your friend who is shouting for a few minutes; because, the mind was elsewhere. It was not connected with auditory centre. In the brain and the external instrument ear, mind may be there, the instrument may be perfect, but if the centre is not functioning properly, you cannot hear or see. It behoves, therefore, that perception is possible, only when the mind is linked with the centres in the brain and the external instruments: eye, ear, etc.

VII. MIND—A RESTLESS HORSE

A great Badshah purchased a horse for ten thousand rupees. The horse was restless. No one was able to ride on that horse, but his son Sikhandar said "Beloved father, I can ride on this horse." He sat on the horse and rode in the direction of the Sun. The horse galloped. The Badshah was quite astonished. He said "O Sikhandar! how did you manage to ride?" Sikhandar replied, "The Horse was afraid of his shadow. I made the horse run towards the Sun". Such is the restless mind-horse also. If you turn it towards Atma, it will be peaceful. Turn it towards Maya, it will jump and dance.

VIII. CONTROL OF MIND

The mind cannot do any mischief without the help of the senses. The senses cannot do any harm without the help of their leader, mind. Desire moves

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the mind and the senses. The force of desire, Vega or impulse moves the mind and the senses. It makes the mind outgoing. Abandon desires, control the senses first. Then alone you can easily control the mind.

IX. STOPPING OF THOUGHT

Thinking starts the process of creation .Thinking means externalisation or objectification. Thinking means differentiation, quality and multiplicity. Thinking is Samsara. Thinking causes identification with the body. Thinking causes 'I-ness' and "Mineness". Thinking causes time, space, etc. Stop this thinking through Vairagya and Abhyasa, and merge yourself in the Pure Consciousness. Where there is no thinking or Sankalpa, there is Absolution or Jeevanmukti.

X. GOOD-BYE MIND!

O mind! you cannot be my friend now. I know your worth and nature. I was deluded till now through your tricks. We move now in diametrically opposite poles. You want fleeting sensual pleasure from objects outside. But I want Immortl Bliss of Soul inside. You are ever restless and worried. I am peaceful and tranquil now. You are full of passion, fear and attachment. I am dispassionate, fearless and unattached. You want women, wealth and property. I am dispassionate and full of renunciation. We cannot agree on many points now. Therefore, leave me quickly and quietly. Good-bye, friend, my old comrade.

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XI. TO THE MIND AND THE SENSES

O mind! Give up thy folly. Do not associate thyself with this perishable body. It will burst like a bubble or pot. It will vanish like the flash of lightning. It is full of impurities. You will be drowned in miseries. Soar high, aim high, think high. Seek the immortal bliss of Atma within. Enquire, cogitate, and meditate.

O devilish mind, listen! Do not wander in sensual objects. You cannot find the Truth in objects there. Wake up! Seek the Eternal Bliss in Atma. Do not keep friendship with the body. Keep company with the sages. The whole world is a modification of the five elements only. Do not be deluded. Beware! Beware! O truant mind. Meditate on the feet of Guru. Your ignorance will be burnt. Light of the Atma will shine in your heart. The ghost of egoism will run away. The pairs of opposites will be annihilated. The five afflictions will be destroyed. You will enjoy Bliss Immortal. You will be ever peaceful.

O mind! Drink the nectar of Lord's name. Give up evil company. Live in the company of the sages. Hear the Leelas of the Lord. Do Japa, sing, pray and meditate. Give up lust ,anger, greed, etc. Do not keep company with the senses and objects. You will enjoy Immortal Bliss.

O mind! Eradicate evil qualities. Cultivate virtuous qualities. Do not join with the senses in future. Go back to your original home. There alone you will find eternal peace.

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O mind! Drink the nectar of the holy Name. Shun evil company. Seek the company of saints. Sing the Glory of the Lord. Abandon lust, anger and greed. Cultivate purity, love and generosity. Wander not aimlessly. Rest at the lotus-feet of the Lord. Thou art indeed blessed.

O Mind! Give up pride, vanity and egoism. Be balanced in pleasure and pain, censure and praise, honour and dishonour, success and failure. Do not stroll here like a street-dog. Go back to your original abode of Bliss. Thy original nature is purity.

O deluded mind! Wealth and property will not follow you. Virtue and vice alone will follow you. This body will perish like a flash of lightning. This world is a jugglery of Maya. Walk in the path of virtue or Dharma. Control the senses and the mind. Meditate on your own Atma and attain Self-realisation now and here.

O head! bow to the Lord. O tongue! praise the Lord. O ear! hear the Leelas of the Lord. O eye! behold the form of the Lord. O hand! serve the Lord. O feet! perambulate round the Lord. O mind! think of the Lord.

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PART FOUR

MORE METHODS FOR MIND-CONQUEST

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CHAPTER 42

MIND-CONQUEST BY SAKSHI BHAVANA

It is the Vritti (modification in the mind) that binds you with the object. You identify yourself with the Vritti and, through the Vritti, with the object. That is the secret. Be a Sakshi (silent witness to the activities of the mind) of the Vrittis of the mind. There will be no longer bondage. Be the seer of the mind's dramatic performances and be not involved with the mind itself.

When you see a man suffering from appendicular colic, you do not feel yourself any pain. But when you get the same colic, you cry out and experience intense agony. Why? Because of egoism (Ahankara) you identify yourself with the body. If there is absence of Ahankara, you will not feel any pain. This absence of Ahankara can come only when you become impersonal, when you become the Sakshi, when you identify yourself with Brahman (Absolute).

"I am neither Prana nor the senses. I am quite distinct from these. I am Sakshi (witness) for these and their activities. I am Sat-Chit-Ananda Swarupa." This alone is sufficient for the Vedantic Nirguna meditation(formless meditation without any attribute). At once you will be elevated to the highest pinnacle of glory. This is the best formula.

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If you have a strong Nischaya (determination) only on the above formula, it is termed Paroksha Jnana (indirect knowledge of Brahman). If you have actual Anubhava through meditation, it is termed Aparoksha Jnana (direct intuitive knowledge of Brahman or Atmasakshatkara.

If you go above body-consciousness, if you can abandon the body-idea and if the mind rests on Atman or the Self, then doubtless, you are Sukhi, Santa and Mukta (happy, peaceful and free).

Mind has got a reflective power of looking up into its own depths. A Raja Yogi develops this power. Introspection helps to cultivate this Yogic faculty. Enter into silence now from today in a dark quiet room. Watch the mind carefully. Be patient. Do not identify yourself with the mind. Be a Sakshi or a silent witness. Separate yourself. You can directly perceive the various mental states.

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CHAPTER 43

MIND-CONQUEST BY BRAHMA-VICHARA AND BRAHMA-JNANA

Do not struggle with the mind. It is wastage of energy. It is great strain and drain on the will-force. Do not fight with the mind. Live in Truth. Live in Om. Live in Atma, through Vichara, Brahma-bhavana and Nididhyasana. All obstacles, all disturbing factors, all emotions will vanish of themselves. Try, practise, feel and realize the usefulness of the Vichara method. Perfect control of mind can be effected only through Brahma-vichara. Pranayama, Japa, and various other methods are only auxiliaries.

Mind is the cause of bondage and salvation of man. The mind has two aspects—one is discriminative and the other is imaginative. Mind, in its aspect of discrimination, releases itself from the bondage and attains Moksha. In its aspect of imagination, it binds itself to the world.

It is the mind which binds a man to this world; where there is no mind, there is no bondage. Mind imagines, through indiscrimination and ignorance, that the soul has been confined and located in this body and hence it perceives the soul to be in bondage. Mind exactly identifies itself with the Jivatma and feels itself to be 'I' and hence thinks 'I am in bon-

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dage'. The egoistic mind is the root of bondage. The non-egoistic mind is the root of Moksha.

Brahma-Jnana, which enquires into the true nature of 'I' is the fire which dsetroys the mind. It is the 'Jnanagni' referred to in Gita (IV-37): 'The fire of wisdom reduces all actions (and the false 'I') to ashes."

When any thought arises in the mind, enquire: Why has this Vritti (modification) arisen? Whom it concerns? Who am I? All the thoughts will die eventually. All mental activities will cease. The mind will turn inward. It will rest on Atman. This is Vedantic Sadhana. You will have to persist constantly in the Sadhana. Whatever stray thoughts arise, the one thought 'Who am I?' will destroy all other thoughts of worldly nature. That thought will die by itself. Ego will vanish. Balance left is Kevala Asti; Chinmatra; Kevala Suddha Chaitanya; Chidakasamatra which is Nama-rupa-rahita (free from all names and forms), Vyavahararahita, Mala-vasana-rahita, Nishkriya, Niravayava, which is Santa-Siva-Adwaita of the Mandukya Upanishad. That is Atman. That is to be known.

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CHAPTER 44

MIND-CONQUEST BY PRANAYAMA

To bring about control of mind, two things are essential, viz., Prana-nirodha (control of Prana) and Sanga-tyaga (renunciation of Sanga or association). By the latter is meant dissociation, not with the world, but only with the longing after or the attraction towards the objects of the world.

Pranayama or control of breath checks the velocity of the mind and reduces the quantity of thinking. It removes the dross (impurities) in the form of Rajas and Tamas from the mind.

For control of the mind, Kumbhaka (retention of breath) is indispensable. You will have to practise Puraka, Kumbhaka and Rechaka (inhalation, retention and exhalation of breath) regularly and rhythmically. Then the mind will become Ekagra. The period of Kumbhaka will increase by systematic practice, with regulated diet and proper dietetic discipline (light, nutritious, Sattwic food). This is the Hatha-yogic method. The practice of Kumbhaka must be done under the guidance of a Guru who is a developed Yogi.

Prana and mind stand to one another in the relationship of the supporter and the supported. Both

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these are only like the flower and its odour or a sesamum seed and the oil in it. If either of them is slain, then the other also will cease to exist. If the mind and Prana cease to exist, then thoughts will not arise at all. The destruction of both will confer Moksha on all.

Ekagrata (one-pointedness) and Nirodha (controlled state) are two Avasthas of the mind. Spanda (subtle or Sukshma) and Nirodha are two Avasthas of the Prana. When the mind becomes one-pointed, Spanda Avastha of the Prana comes by itself. If the mind is purified with true Sattwa Guna, the Prana will be distributed freely throughout the body. The food will be digested thoroughly.

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CHAPTER 45

MIND-CONQUEST BY SAMA AND DAMA

Calmness of mind comes through the practice of Sama and Dama. Sama is calmness of mind induced by the eradication of Vasanas. Vasana-tyaga (renunciation of desires) through discrimination constitutes the practice of Sama, one of the six-fold virtues (Shadsampatti). If a desire arises in your mind, do not give way to it. This will become the pracitce of Sama. Sama is keeping the mind in the heart by Sadhana. Sama is restraint of the mind by not allowing it to externalize or objectify. The restraint of the external activities and the Indriyas is the practice of Dama (Bahyavritti-nirodha).

If you renounce the desire for eating mangoes, it is Sama. If you do not allow the feet to carry you to the bazaar to purchase the mangoes, if you don't allow the eyes to see the mangoes and if you don't allow the tongue to taste them, it is Dama.

A desire arises to eat sweets. You don't allow the feet to move to the bazaar to purchase the sweets. You do not allow the tongue to eat the sweets. You do not allow the eyes to see the sweets also. This kind of restraint of the Indriyas is termed Dama.

It is termed Sama when you do not allow any thought to arise in the mind concerning sweets by

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eradication of Vasanas (Vasana-tyaga). This eradication of the Vasanas can be accomplished through Vichara, Brahma-chintana, Japa, Dhyana, Pranayama, etc.

Sama is an internal restraint. Dama is a restraint of the Indriyas. Though the practice of Sama includes the practice of Dama, as the Indriyas will not move and work without the help of the mind, yet the practice of Dama is necessary. The practice of Dama should go hand in hand with Sama. Sama alone will not suffice. You must attack the enemy, desire, from within and without. Then alone you can control the mind quite easily. Then alone the mind will be in perfect control.

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CHAPTER 46

MIND-CONQUEST BY PRATIPAKSHA BHAVANA

If you think again and again of an impure thing, it gains new strength. It gets the force of momentum. You must drive it immediately. If you find it difficult to do so, entertain counter-thoughts of God. Cultivate sublime and elevating thoughts. Evil thoughts will die by themselves. A noble thought is a potent antidote to counteract an evil thought. This is easier than the former method. By repetition of God's Name, thousands of times daily, good thoughts gain new strength. By repeating 'Aham Brahma Asmi' thousand times daily, the idea that you are the spirit (Atma) becomes stronger. The idea that you are the body becomes weaker and weaker.

If evil thoughts enter your mind, don't use your will-force in driving them. You will lose your energy only. You will tax your will only. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly also. The thouhgts will become more powerful. Be indifferent. Keep quiet. They will pass off soon. Or substitute good counter-thoughts (*Pratipaksha Bhavana* method) .Or think of the picture of God and the Mantra again and again forcibly. Or pray.

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CHAPTER 47

MIND-CONQUEST BY KIRTAN

Serpent is very fond of music. If you sing punnaga Varali tune melodiously, the serpent will come in front of you. Mind also is like a serpent. It likes melodious tunes very much. It can be entrapped very easily by sweet sounds.

Fix the mind on the sweet Anahata sounds that emanate from the heart by closing the ears. It can be controlled quite easily by this method. This is Laya-Yoga. The Ganika Pingala fixed her mind on the "Rama, Rama" sound uttered by the parrot and attained Bhava-Samadhi. Ramaprasad of Bengal, a famous Bhakta, controlled the mind through music. Music exercises a tremendous, soothing influence on a ruffled mind. In America, doctors use music in curing many diseases, particularly of nervous origin. Music elevates the mind also.

Kirtan, which is one of the nine forms of worship (Navavidha Bhakti), causes Bhava-Samadhi (union with God through Bhava or feeling). It is prevalent throughout India. It corresponds to the singing of hymns by Christians. Ramaprasad realized God through Kirtan. His songs are very famous in Bengal. In this Kali Yuga or Iron Age, Kirtan is an easy way to God-realisation. Sing the Name of Hari constantly. Praise constantly His qualities. You will have Darshan of Hari. Those who can sing well should retire to a solitary place and sing heartily with Suddha Bhava. In course of time, they will enter into Bhava-Samadhi. There is no doubt about it.

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CHAPTER 48

MIND-CONQUEST BY PASSIONLESSNESS AND BODILY CONTROL

With the majority of mankind, the mind is greatly under the control of the body. Their minds being very little developed, they live on Annamaya Kosha mostly. Develop the Vijnanamaya Kosha and, through Vijnanamaya Kosha mind. The Vijnanamaya Kosha is developed by abstract thinking and reasoning, by systematic meditation, Brahma-chintana, study of the Upanishads, Yoga-Vasishtha and Brahma Sutras.

When you have controlled the mind, you have perfect control over the body. The body is only a shadow of the mind. It is the mould prepared by the mind for its expression. The body becomes your slave when you have conquered the mind.

Mind, Prana and Virya (semen) are under one Sambandha (connection). If you can control any one of these three, the other two are controlled by themselves, quite easily. Hatha Yogins try to control the Prana, Raja Yogins try to control the mind, Jnana Yogins start their Sadhana with Buddhi and will.

The real peace of mind does not come from outside. It is produced in the same mind when the mind is controlled and its thoughts are checked. You must put forth great efforts to check the passions and desires. Then alone will your aptitude for activity be subdued and you will be at rest and your thoughts will be stilled. Develop, therefore, Sattwa Guna by Japa, Vichara, Satsanga, meditation, light Sattwic food, Tapas and Swadhyaya.

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CHAPTER 49

MIND-CONQUEST BY FREEDOM FROM THOUGHTS AND DESIRES

Through constant and intense practice of Yoga and Jnana Sadhanas, you can become waveless (thought-free). The waveless Yogi helps the world more than the man on the platform. Ordinary people can hardly grasp this point. When you are waveless, you actually permeate and pervade every atom of the universe, purify and elevate the whole world.

The names of waveless Jnanis such as Jada Bharata and Vamadeva are even now remembered. They never published books. They never made disciples. Yet, what a tremendous influence these waveless Jnanins had produced on the mind of the people.

You can attain Jnana only if you are free from sensuous desires and immoral mental states. Aloofness of body from sensuous objects and aloofness of mind from immoral states of mind are needed for the attainment of Jnana. Then only will Divine Light descend. Just as a bungalow is cleaned of cobwebs and all kinds of dirts, and the garden of all its weeds for the reception of the Viceroy, the mental palace should be cleansed of all vices, desires and immoral states, for the reception of the Holy Brahman, the Viceroy of viceroys.

When a desire arises in the mind, a worldling welcomes it and tries to fulfil it; but an aspirant renounces it immediately through Viveka. Wise people consider even a spark of desire as a very great evil. Therefore, they will not entertain any kind of desire. They will be ever delightful in Atma only.

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CHAPTER 50

MIND-CONQUEST BY THE MASTER-THOUGHT

The vast majority of people will always want something concrete to hold on to, something around which, as it were, to place their ideas, something which will be the centre of all thought-forms in their minds. That is mind's very nature. A background of thought is needed for fixing the mind.

Have a Sattwic background of thought or mental image. The mind assumes the shape of any object it intensely thinks upon. If it thinks of an orange, it assumes the shape of an orange. If it thinks of Lord Krishna with flute in hand, it assumes the shape of Lord Krishna. You must train the mind properly and give it proper, Sattwic food for assimilation.

You must have Sattwic background of thought to take you to the goal (Salvation). If you are a devotee of Lord Krishna, have a background of thought of His picture and the repetition of His famous Mantra "Om Namo Bhagavate Vasudevaya" and his qualities (Form-formula-qualities). A Nirguna Upasaka (Vedanti) should have a background of thought of 'OM' and its meaning (Infinite Ocean of Light, Satchidananda Vyapaka, Paripurna-Atma). Work in the world and, the moment the mind is free, begin to think of the background of thought—either Saguna or Nirguna background according to taste, tempera-

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ment and capacity for Sadhana. By constant thinking, a habit in the mind will be formed and, without effort, the mind will run towards the background of thought.

It is a pity that vast majority of persons have no ideal, no programme of life at all and no Sattwic background of thought. They are doomed to destruction. The background of thought of a young married lady is usually lustful. The background of thought of an old mother is the affection towards her sons and grandsons. The background of thought of the vast majority of persons is hatred and jealousy. Even the so-called educated persons with many university qualifications and academic knowledge which is only husk when compared with spiritual knowledge, have no ideal, no programme of life and no background of thought. A deputy collector, after getting pension, marries a third wife and goes on as a Dewan of a State.

A worldly-minded person is a prey to sexual thoughts and thoughts of hatred, anger and revenge. These two types of thoughts actually take possession of his mind. He is a slave of these two sets of thoughts. He does not know how to divert his mind and fix it on some other good, noble thought. He does not know the laws of thought. He is quite unaware of the nature and subtle workings of the mind. His position is extremely deplorable despite his earthly possessions and bookish knowledge obtained in universities. Viveka has not awakened in him. He has no Sraddha in saints, Sastras and God. He is unable to resist an evil desire, craving or temptation on ac-

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count of his weak will. The only potent remedy to remove his world-intoxication, world-charm, world-delusion is constant Satsanga or association with Sadhus, Sannyasins and Mahatmas.

After retirement, everybody should have a background of thought and should spend his time in philosophical studies and divine contemplation. Old habits of loose thinking must be replaced by cultivating fresh habits of good thoughts. At first, a tendency to think of good thoughts will be formed. By continued practice a, positive definite habit of thinking of virtuous, helping thoughts will be developed. You will have to struggle very hard. The old habits will try to recur again and again. Till you are firmly established in the habit of thinking of good thoughts only, you will have to fill the mind again and again with Sattwic thoughts, divine thoughts, thoughts of the Gita, Lord Krishna, Lord Rama, Upanishads, etc. New grooves and avenues will be formed now. Just as a gramaphone-needle cuts a small groove in the plate, Sattwic thinking will cut new, healthy grooves in the mind and brain. New Samskaras will be formed.

You will have concentration without much effort. He who has subdued his mind beholds in his own Self by the help of his own pure intellect the Immortal Eternal Brahman which is subtler than the subtlest, which is an embodiment of bliss, peace and wisdom. It is the contact of the sense with the sense-object that gives rise to a mental perception. But if the senses are withdrawn and the mind is stilled there comes a state where there is no touch with any sense-object.

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It is the state of bliss and pure consciousness or Nirvikalpa Samadhi which burns all Samskaras that give rise to birth and death. Attachment is death. You are attached to body, actions, wife, children, property, house, place and articles that give you pleasure. Wherever there is attachment there are anger, fear and Vasana. Attachment leads to bondage. If you want to attain God-realisation you must get rid of all sorts of attachment. The first step in detachment is to be detached from the body with which you feel so much identified. The Sanskrit word for the Self is Atma. Atma is derived from the root 'At' which means to go always. Atma thus means that which evolves itself always into names and forms of the universe in order to realise His real, essential nature which is Existence-Consciousness-Bliss Absolute.

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CHAPTER 51

MIND-CONQUEST BY A TRIPLE-PROCESS

Mark the three processes that take place in the mind during meditation. These are: CONTEMPLATION, FILLING, IDENTIFICATION. This is another triplet. Remember these three word-images. Repeat them mentally while doing Sadhana. It will help you a lot really.

Contemplate on Atma. Fill the mind with Atma. Then the mind becomes identified with Brahman in accordance with what is known as the Bhramarakitanyaya (analogy of wasp and caterpillar). As you think, so you become. Think you are Brahman; Brahman you will become.

When the mind is withdrawn from the objects and deep reflection sets in, the objective consciousness is shut up; Savitarka Samadhi commences. Ratiocination, analysis and synthesis (*a priori and posteriori* way of reasoning), investigation and abstract reasoning take place. This is Samadhi with reasoning. Evil thoughts cannot enter now. The mind is Sattwic.

Deep study of philosophical works with Chitta Suddhi is itself a form of Samadhi. The mind here is free from worldly thoughts.

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When your meditation becomes deep, you generally operate through the subtle Karana Sarira only. The Karana-Sarira consciousness becomes your normal consciousness. Yogins have a normal Karana-Sarira consciousness. Bhaktas like Lord Gouranga, Tukaram, Tulasidas, identified themselves with their Karana Sarira and had a normal Karana-Sarira consciousness. A Bhakta of Karana-Sarira consciousness is an occupant of Brahma Loka even when living in the fleshy tabernacle. He is one with Brahman or Hiranyagarbha. He has Divine Aiswarya; yet he has a thin etherial body. He keeps up his individuality. A whirlpool is one with the whole mass of the water. It has a separate existence also. Similar is the case with the Bhakta who has a life with his Karana-Sarira in Iswara.

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CHAPTER 52

MIND-CONQUEST BY THE METHOD OF OPPOSITION

Don't allow the mind to wander here and there like the strolling street-dog. Keep it under your control always. Then alone you can be happy. It must be ever ready to obey you, to carry out your behests. If the mind says to you, "Go southward", then march northward. If the mind says to you, "Take a hot cup of tea in winter," then take a cup of icy cold water. Swim like a fish against the mental current. You will control the mind quite easily.

Order the mind to do a thing which it does not relish and it will revolt. Coax and it will obey.

If the mind is deprived of its pleasure-centres of all sense-objects, it clings to Vairagya and Tyaga, and must naturally move towards Atma. Renounce everything mentally and destroy the mind through the attainment of Atma-Jnana. Rest in the self-existent Brahmic seat. It is only through dauntless energy that the priceless wealth of Moksha can be acquired.

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CHAPTER 53

MIND-CONQUEST BY OVERCOMING RAGA-DWESHA

Raga-Dwesha is due to the Anukula-Pratikula Jnana. You have Raga for a thing favourable (Anukula) and Dwesha for things unfavourable (Pratikula). When this Anukula-Pratikula Jnana which depends upon Bheda Jnana disappears, Raga-Dwesha will vanish.

Raga-Dwesha is due also to Abhimana-Ahankara. As soon as Abhimana manifests, there comes Raga-Dwesha. When you conceive yourself as husband, there comes the attachment (Raga) for your wife. As soon as you conceive yourself to be a Brahmin, there comes the love of the Brahmins. Give up Abhimana, if you want to eradicate Raga-Dwesha. If this Abhimana, the result of Avidya (ignorance) vanishes, Raga-Dwesha will vanish, and with it, the mind too vanishes.

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CHAPTER 54

MIND-CONQUEST BY UNIVERSAL LOVE

The only Sara Vastu in this world is Prema or Love. It is eternal, infinite and undecaying. Physical love is passion or Moha or infatuation. Universal love is divine love. Cosmic love, Viswa Prem, universal love are synonymous terms. God is love. Love is God. Selfishness, greed, egoism, vanity, pride and hatred, contract the heart and stand in the way of developing universal love.

Develop universal love gradually through selfless service, Satsang (association with Mahatmas), prayer, recitation of Guru Mantra, etc. When the heart is contracted through selfishness, man loves his wife, children, a few friends and relatives only, in the beginning. As he evolves, he loves the people of his own district, then the people of his own province. Later on, he develops love for men of his own country, eventually, he begins to love other people of different countries. In the long run, he begins to love all. He develops universal love. All the barriers are broken now. Heart expands infinitely.

It is very easy to talk of universal love. But when you want to put it in actual practice, it becomes extremely difficult. Petty-mindedness of all sorts comes in the way. Old, wrong Samskaras (impressions) which you have created by your wrong mode

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of life in the past, act as stumbling blocks. Through iron determination, strong will-power, patience, perseverance and Vichar (right enquiry), you can conquer all obstacles quite easily. The grace of the Lord will descend on you if you are sincere, my dear friends!

Universal love terminates in Adwaitic unity or oneness or Upanishadic consciousness of seers and sages. Pure love is a great leveller. It brings equality. Hafiz, Kabir, Mira, Gouranga, Tukaram, Ramadas, all have tasted this universal love. What others have achieved, you can also attain.

Feel that the whole world is your body, your own home. Melt or destroy all barriers that separate man from man. Idea of superiority is ignorance or delusion. Develop Viswaprema, all-embracing love. Unite with all. Separation is death. Unity is eternal life. Feel that the whole world is Viswa-brindavan. Feel that this body is a moving temple of God. Wherever you are, whether at home, office, railway station or market, feel that you are in the temple. Consecrate every act as an offering unto the Lord.

Transmute every work into Yoga by offering its fruits to God. Have Akarta Sakshi Bhava, if you are a student of Vedanta. Have Nimitta Bhava, if you are a student of Bhakti Marga. Feel that all beings are images of God. *Isha Vasyamidam Sarvam*—this world is indwelt by the Lord. Feel that the One Power or God works through all hands, sees through all eyes, hears through all ears. You will become changed being. You will enjoy the highest peace and bliss.

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CHAPTER 55

MIND-CONQUEST BY SPIRITUAL VISION

There are four ways of transforming evil into good. He who practises this useful Sadhana will never have an evil Drishti or the eye of evil vision, and will gain the eye of spiritual vision. He will never complain of bad environments. You must put these into practice daily.

1. No man is absolutely bad. Everyone has some good trait or other. Try to see the good in everyone. Develop the good-finding nature. This will act as a powerful antidote against the fault-finding habit.

2. Even a rogue of the first order is a potential saint. He is a saint of the future. Remember this point well. He is not an eternal rogue. Place him in the company of saints. In a moment his pilfering nature will be changed. Hate roguery but not the rogue.

3. Remember that Lord Narayana Himself is acting the part of a rogue, thief and prostitute in the world's drama. This is His Lila (sporting). The whole vision becomes changed at once. Devotion arises in your heart immediately when you see a rogue.

4. Have Narayana-Drishti everywhere. See Narayana everywhere. Feel His presence. Whatever you see, feel, touch taste is nothing but God.

Change the mental attitude. Change the angle of vision. Then only one will have heaven on earth.

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CHAPTER 56

MIND-CONQUEST BY THOUGHT-DISCIPLINE

Generally, in untrained persons, four or five kinds of thoughts occupy the mind at a time. Household thoughts, business thoughts, thoughts of office, thoughts of body, thoughts of food and drink, hope and anticipation, some kind of planning to get money, some kind of thoughts of revenge, some habitual thoughts of answering calls of nature, bathing, etc., occupy the mind at a time. When you are studying a book with interest at 3.30 P.M., the idea of pleasure of witnessing a cricket match at 4 P.M. disturbs your study every now and then. It is only a Yogi with Ekagra mind who can have only one thought at a time and can keep it as long as he likes.

If you watch the mind carefully, you will find that many thoughts are inconsistent. The mind wanders at random aimlessly. There will be some thoughts of the body and its wants, some thoughts of friends, some thoughts of acquiring money, some thoughts of eating and drinking, some thoughts of your boyhood, etc. If you can study the mind and if you have consistent thoughts of one subject or one kind only to the exclusion of all other thoughts, this itself is a very great achievement, is a great step in advancement in thought-control. Do not be discouraged.

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CHAPTER 57

MIND-CONQUEST BY ELIMINATION OF NEGATIVE THOUGHTS

Drive away from your mind all unnecessary, useless and obnoxious thoughts. Useless thoughts impede your spiritual growth; obnoxious thoughts are stumbling blocks to spiritual advancement. You are away from God when you entertain useless thoughts. Substitute thoughts of God. Entertain only thoughts that are helpful and useful. Useful thoughts are the stepping-stones to spiritual growth and progress. Do not alow the mind to run into the old grooves and to have its own ways and habits. Be on the careful watch.

You must eradicate through introspection all sorts of mean thoughts, useless thoughts, unworthy thoughts, impure thoughts, all sexual thoughts, thoughts of jealousy, hatred and selfishness. You must annihilate all destructive thoughts of disharmony and discord. You must develop thought-culture of good, loving, sublime thoughts, divine thoughts. Every thought must be of a constructive nature. It must be strong, positive and definite. The mental image must be of a clear-cut and well-defined thought; it must bring peace and solace to others. It should not bring even the least pain and unhappiness to anyone. Then you are a blessed soul on the earth.

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You are a mighty power on the earth. You can help many, heal thousands, spiritualize and elevate a large number of persons as did Jesus or Buddha.

Just as you grow jasmine, rose, lily, honolulu flowers in a garden, so also you should cultivate the flowers of peaceful thoughts of love, mercy, kindness, purity in the vast garden of Antahkarana. You will have to water this garden of mind with introspection, meditation and sublime thinking and remove the weeds of vain, useless discordant thoughts.

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CHAPTER 58

MIND-CONQUEST BY FULL OCCUPATION

When the mind is vacant, evil thoughts try to enter. Evil thinking is the beginning or starting point of adultery. Through a lustful look only, you have already committed adultery in the heart. Mental actions are the real actions. Remember this! God judges a man by his motives; worldly people judge a man by his external physical actions. You will have to look to the motive of the man. Then you will not be mistaken. Keep the mind fully occupied. Then evil thoughts will not enter. An idle brain is the devil's workshop. Watch the mind every minute.

Always engage yourself in some work—stitching, cleaning vessels, sweeping, drawing water, reading, meditating, counting the beads, singing divine songs, praying, serving the elders or nursing the sick. Avoid loose talk and gossip. Fill the mind with sublime thoughts, such as those contained in the Gita, Upanishads, Yoga-Vasishtha, etc.

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CHAPTER 59

MIND-CONQUEST BY MIND ITSELF

The sovereign specific presented by the wise sages for the eradication of the mind's disease can be had easily through the mind alone. The intelligent cleanse a dirty cloth with the dirty earth only. A murderous Agni-astra or missile is counteracted by Varuna-astra. The venom of serpent-bite is removed by its antidote of an edible poison. So also is the case with Jiva. Having developed discrimination, destroy the delusions of the heterogeneous mind through the one-pointed Manas, like an iron severing another iron.

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CHAPTER 60

MIND-CONQUEST BY THE EXTINCTION OF KALPANAS

The ideas of differentiation of this person or that person or 'I' or 'thou' or of this or that object do pertain to the mind only. Put an end to the mind with the sword of Abhavana (non-thought). Kill the soldiers one by one when they emerge out of the fort. Eventually you can get hold of the fortress. Even so, destroy every thought one by one as it arises in the mind. Eventually you can conquer the mind.

If you can do the extinction of all sorts of Kalpanas (imaginations, thoughts), like thick clouds that are dispersed through stormy gales, the mind will get absorbed into the Source, Chit (Absolute Consciousness). Then you will be free from all sorts of tribulations and worries and miseries. Then only you will have perennial happiness and the wealth of Moksha.

Mind is Maya. If the mind runs towards the sensual objects wildly, Maya takes a stronghold of the man. Maya havocs through the mind. This lower impulsive mind drags you down in all kinds of petty sensual enjoyments and deludes you in a variety of ways. Maya, through her power, raises millions of Sankalpas in the mind. The Jiva becomes a prey to the Sankalpas.

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This lower Manas cannot approach those who have a strong Viveka (power of discrimination) between Sat and Asat (the real and the unreal). Maya is very easy to be detected and Self to be realized by men who possess discrimination and strong determination. Through these powers, viz., Viveka and Will, it can be controlled.

Slay the lower mind which is the enemy of Atma through the higher and Sattwic mind. Use your Vichara, Viveka and pure reason constantly when objects trouble you, delude you. After reason has dispersed the darkness of the illusions of sense which cover the mind, it still returns to those things which are deceitful as the appearance of water on sandy deserts. Again and again, exercise your reason till you are established in knowledge. The power of Avidya is great, indeed.

Renounce desires; renounce Sankalpas of objects. Cultivate Vairagya. Give up this little false 'I'. All the Sankalpas encircle and envelope this 'I'. Do not pay much heed to the body. Think of the body and its wants as little as possible.

Have no Sankalpa. The fluctuating mind will die by itself. It will melt in Brahma (Arupa Manonasa). Then you will have the Sakshatkara (Beatific vision of Atma). When the mind dies, 'I', 'you', 'he', 'this', 'that', 'time', 'space', 'Jiva', all will dwindle into nothing. Idea of inside and outside will vanish. There will be only one experience of the One, Akhanda (the Indivisible) Chidakasa which is Paripurna (all-full). All the doubts and delusions will disappear through the Jnana in the heart.

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CHAPTER 61

MIND-CONQUEST BY THE CONQUEST OF MENTAL HABITS

The mind in the vast majority of persons has been allowed to run wild and follow its sweet will and desire. It is ever changing and wandering. It jumps from one object to another. It is fickle. It wants variety .Monotony brings disgust. It is like a spoiled child who is given to much indulgence by its parents or badly trained animal. The minds of many of us are like menageries of wild animals, each pursuing the bent of its own nature and going its own way. Restraint of the mind is a thing unknown to the vast majority of persons.

This wandering habit of the mind manifests itself in various ways. You will have to be alert always to check this wandering habit of the mind. A householder's mind wanders to cinema, theatre, circus, etc. A Sadhu's mind wanders to Varanasi, Brindaban and Nasik. Many Sadhus do not stick to one place during Sadhana.

The wandering habit of the mind must be controlled by rendering it chaste and constant by Vichara. The mind must be trained to stick to one place for five years during your meditative life, to one method of Sadhana, to one path of Yoga—either Karma,

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Bhakti or Vedanta—to one spiritual objective and to one guide. "A rolling stone gathers no moss." When you take up a book for study, you must finish it before you take up another. When you take up any work,you must devote your whole-hearted attention to the work on hand and finish it before you take up another work. "One thing at a time and that done well, is a very good rule as many can tell.' This is Yogi's way of doing. This is a very good rule for success in life.

Don't have a goat's mind or a prostitute's heart. A goat grazes for a few seconds in one patch of green grass and then immediately jumps to a far distant patch, even though there is plenty of grass to eat in the first patch. Even so, a wavering mind jumps from one Sadhana to another Sadhana, from one Guru to another Guru, from Bhakti Yoga to Vedanta, from Rishikesh to Brindavan. This is extremely deleterious for the Sadhana. Stick to one Guru, one place one form of Yoga, one kind of Sadhana. Be steady and firm. Then only, you will succeed. Have a steady, resolute mind.

Discipline the mind. Tell the mind, "O Mind! Be steady. Be fixed on one idea. Absolute is the only Reality." If it wanders, if it wavers, go to a lonely place, give two or three sharp slaps on your face. Then the mind will become steady. Self-punishment helps a lot in checking the wandering mind. Frighten the mind as if you will beat it with a whip or rod, whenever it wanders from the Lakshya, whenever it entertains evil thoughts.

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Mind tempts and deceives you through objects. Distance lends enchantment to the view. Until you attain the object, it wll seem to you as a pleasurable object from a distance. When you actually get it, it becomes a source of vexation and pain. Desire is mixed with pain. Objects are so delusive that they often deceive even the wise in this way. He is a really wise man who can detect the illusive nature of these objects.

Mind always tempts you to go to various places for sight-seeing. It is all a vain trick of the mind to divert you from the goal. Use your Viveka always. Address the mind thus: "O foolish mind, have you not seen before, various places and sceneries? What is there in sight-seeing? Rest in Atma within. It is self-contained. You can see everything there. It is Purnakama; it is Purnarupa. (It contains all forms; it is beauty of beauties). What are you going to see outside? Is it not the same sky, the same earth, the same passions, the same eating, the same gossiping, the same sleeping, the same latrines, the same urinals, the same cemeteries everywhere?"

In the beginning, I used to give a long rope to my mind. It will whisper to me, "Let me go to Allahabad Kumbha Mela." I would say, "My dear friend, my mind! You can go now." As soon as I would return, I would ask, "Oh mind, are you satisfied now? What did you enjoy there?" It would hide itself and drop down its head in utter shame. Gradually, it left off its old habits and became my true friend, guide and Guru through the true counsels it imparts in the way of obtaining the highest goal.

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Mind wants repetition of a plasusre once enjoyed. Memory of pleasure arises in the mind. Memory induces imagination and thinking. In this way, attachment arises. Through repetition, a habit is formed. Habit causes strong Trishna. Mind then exercises its rule over poor, helpless, weak-willed worldlings. As soon as discrimination arises, the power of the mind becomes weakened. The mind tries to recede, to retrace its steps to its original home—the heart. Its poisonous fangs are extracted by discrimination. It cannot do anything in the presence of discrimination. It gets dethroned. The will becomes stronger and stronger when discrimination is awakened. Thanks to Viveka which enables us to get out of this miserable Samsara.

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CHAPTER 62

MIND-CONQUEST THROUGH MIND-CONQUEST BY A POSITIVE METHOD

Try to acquire the power of closing yourself against detrimental or undesirable influences by making yourself positive by a particular attitude of the mind. By so doing, you may be receptive to all higher impulses of the soul within and to all higher forces and influences from without. Make a suggestion to yourself, "I close myself; I make myself positive to all things below and open and receptive to all higher influences, to all things above." By taking this attitude of the mind, consciously, now and then, it soon becomes a habit. All the lower and undesirable influences from both the seen and the unseen side of life are closed out while all higher influences are invited and, in the degree that they are invited, they will enter.

In the mind there is doubt; there is reality also. A doubt arises whether there is God or not. This is termed Samsaya-bhavana. Another doubt crops up whether I can realize Brahman or not. Then another voice tells; "God or Brahman is real. He is a solid, concrete Reality as an Amalaka fruit in my hand. He is a mass of knowledge and Ananda (Prajnanaghana, Chidghana, Anandaghana). I can realize!" We have clearly understood something and these ideas are

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well-grounded and ingrained. Some ideas are hazy and not firm. They come and go. We will have to cultivate ideas and ground them till they are firmly fixed and implanted. Clarification of ideas will remove perplexity and confusion in the mind.

When a doubt arises, "whether there is God or not, whether I will succeed in Self-realization or not", it must be dispelled by well-directed suggestions and affirmations such as: "It is true; I will succeed. There is no doubt of this." "In my dictionary, in my vocabulary, there are no such words as 'can't', 'impossible', 'difficult', etc., Everything is possible under the sun." Nothing is difficult when you strongly make up your mind. Strong determination and firm resolution will bring sanguine success in every affair or undertaking, and particularly so in the conquest of mind.

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CHAPTER 63

MIND-CONQUEST THROUGH PROFITING BY ADVERSE CONDITIONS

Take everything as it comes, instead of complaining. By this means, one seizes every opportunity. One develops easily, gains a great deal of mental strength and evenness of mind. Irritability vanishes. Power of endurance and patience will develop.

If you have to live amidst noise, do not complain of it, but profit by it. One may make use of outer disturbances for the practice of concentration. You must develop the power to work undisturbed by whatsoever may happen nearby. The power comes with practice and it is then useful in a variety of ways. To learn to work under different conditions means progress and a great deal of mental control.

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CHAPTER 64

MIND-CONQUEST BY THE AID OF AIDING FORCES WITHIN

Inside, there are helping forces also to act against the hostile forces of demoniacal nature. If you once repeat 'Om' or 'Rama' ten times, if you once sit in meditation for five minutes, the Samskaras of this will force you to repeat the Mantra again many times, to sit again in meditation for some time though you forget all about spirituality owing to the force of Maya or Avidya. The hostile forces, e.g., lust, anger, etc., will try to bring you down; the spiritual currents, the force of Sattwa and Subha Vasanas will try to take you up to God.

If evil thoughts enter your mind once in a month instead of thrice weekly (remember that evil thinking is the beginning of adultery), if you become angry once in a month instead of once weekly, that is a sign of progress, that is a sign of your increased will-power; that is a sign of growing spiritual strength. Be of good cheer. Keep a diary of spiritual progress.

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CHAPTER 65

MIND-CONQUEST BY ASSOCIATION WITH THE SPIRITUAL

A mind always hopeful, confident, courageous and determined on its set purpose and keeping itself to that purpose, attracts to itself, out of the elements, things and powers favourable to that purpose.

Without being impressed with a clear idea of the nature of the mind, you cannot bridle it. A sublime thought checks the mind and a base idea excites it. It is necessary for a man to keep company with spiritual men and to avoid the company of the dregs of society.

Company of spiritual persons and good environments play a tremendous part in the elevation of the mind. Satsanga helps a long way in the attainment of Moksha. There is no other way. It thoroughly overhauls the mind and changes the current and its Rajasic nature. It removes the old Vishaya-Samskaras and fills the mind with Sattwic Samskaras. It destroys the three fires—Adhyatmic, Adhibhautic and Adhidaivic Tapas—and cools the Antahkarana. It destroys Moha. If you can have Satsanga, you need not go to any Tirtha. It is Tirtha of Tirthas. Wherever there is Satsanga the sacred Triveni is already there.

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Annihilate this mind of Ajnana (ignorance) through the power of constant association with holy men (Satsanga). In the absence of positive good company, have negative good company of books written by realised persons and books dealing with Atma-jnana (spiritual knowledge) such as Sri Sankara's works, Yoga-vasishtha, Sri Dattatreya's Avadhuta Gita, the Upanishads, the Brahma-Sutras, Atma-Purana, Sarva-Vedanta-Siddhanta-Sangraha, Sri Sankracharya's Aparokshanubhuti, etc., etc.

Study of inspiring books helps spiritual Sadhana, but too much study brings about muddy condition of the brain. When you come down from meditation, you can study occasionally for a short time, books like Avadhuta-Gita, Yoga-Vasishtha, Katha-Upanishad, Brihadaranyaka-Upanishad. This will elevate the mind.

If you are in the company of Sannyasins, if you read books of Yoga, Vedanta, etc., a mental adhesion takes place in the mind for attaining God-consciousness. Mere mental adhesion will not help you much either. Burning Vairagya, burning Mumukshutawa, capacity for spiritual Sadhana, intense and constant application and Nididhyasana (meditation) are needed. Then only is Self-realisation possible.

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CHAPTER 66

MIND-CONQUEST BY PERSISTENT SPIRITUAL EFFORTS

Mind is a bundle of habits. Bad habits and prejudices hidden in one's nature, will necessarily be brought to the surface of the mind when the proper opportunity comes. If you change the habits, you can also change your character. You sow an act; you reap a habit. You sow a habit; you reap a character. You sow a character; you reap a destiny. Habits originate in the conscious mind. But, when the habits become established by constant repetition, they sink down into the depths of the unconscious mind and become 'second nature'.

Though habit is second nature, it can be changed by a new, healthy, agreeable habit of a stronger nature. You can change any habit by patient efforts and perseverance. Habits of sleeping in the day time, late rising, loud talking, etc., can be gradually changed by developing new habits.

By new practice, you can change the manner of your handwriting. So also, by a new mode of thinking, you can change your destiny. When you draw water with a rope and bucket from a well with a brick-parapet, a definite groove is formed along the brick and the rope readily runs along the groove. Even so, the mental force (the mind) runs easily or flows

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readily along the grooves in the brain made by continuous thinking on certain lines. Now you are thinking, 'I am the body.' Think, 'I am Brahman.' In course of time, you will be established in Brahmic consciousness.

By spiritual Sadhana, Vichara, Meditation, Pranayama, Japa Sama and Dama an entirely new mind is formed in a Sadhaka with new feeling, new nerve-channels, new avenues and grooves in the brain for the mind to move and walk about, new nerve-currents and new brain-cells, etc. He will never think about affairs that tend to self-aggrandisement and self-exaltation. He thinks for the well-being of the world. He thinks, feels and works in terms of unity.

Do not be a slave to one idea. Whenever you get new healthy ideas, the old must be given up. The vast majority of persons are slaves of old outgrown ideas. They have not got the strength to change the old habits in the mind and the old ideas. When you hear a new and striking news, you are startled. It is natural. It is much more so with new ideas. The mind runs in ruts—in its old, narrow grooves. It is directly or indirectly attached to some pleasing or favourite ideas. It unnecessarily sticks to one idea like glue and never gives it up. It is a great ordeal for the mind to take up a new idea. Whenever you want to introduce any new, healthy idea in the mind and eschew any old outgrown idea, the mind fights against it and rebels with vehemence. Place the idea near the ruts. It will slowly take it. It may revolt furiously to take it up in the beginning. Later on, by coaxing and training, it will absorb and assimilate it.

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CHAPTER 67

MIND-CONQUEST BY AN AFFIRMATION OF SPIRITUAL SUZERAINTY

Mind is your tool or instrument only. You must know how to handle it nicely. When emotions, moods, sentiments, arise in the mind, separate them, study their nature, dissect, analyse them. Don't identify yourself with them. The real 'I' is entirely distinct from them. It is the silent Sakshi. Master your impulses, emotions and moods and rise from the position of a slave to a spiritual king who can rule over them with force and power. You are eternal all-pervading Atma in reality. Shake yourself from the tyranny of the mind that has oppressed you for so long, domineered over you and exploited you up-till now. Rise up boldly like a lion. Assert the magnanimity of your real Self and be free.

Become an expert driver of the subtle, powerful 'machine-mind'. Use all the mental faculties to your best advantage. Mind will become quite a good, willing servant when you know how to deal with it ably. Use the subconscious mind also; pass on orders to work for you while you are asleep and even while you are conscious. It will sort, analyse and rearrange all facts and figures for you in the twinkling of an eye.

The mind is very plastic if you know the secret of its manipulation. You can bend it any way you

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like. You can create a dislike for the things you like best now and a liking for the articles which now you dislike most.

Do a thing which the mind does not want to do. Do not do a thing which the mind wants to do. This is one way of developing the will and controlling the mind.

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CHAPTER 68

MIND-CONQUEST BY CIRCUMSPECTION

The man who can see his own faults as he sees those of others, will soon become a great soul. Have ceaseless devotion to truth and be ready to sacrifice your all for it.

Do not brood over your past mistakes and failures as this will only fill your mind with grief, regret and depression. Do not repeat them in future. Be cautious. Just think of the causes which led to your failures and try to remove them in future. Be vigilant and circumspect. Strengthen yourself with new vigour and virtues. Develop slowly your will-power.

In the mind, there is an internal fight that is ever going on between Swabhava (nature) and will, between old worldly habits and new spiritual habits in the case of the aspirants, between old Vishaya-samskaras and new spiritual Samskaras, between Subha Vasanas and Asubha Vasanas, between Viveka and instinctive mind and Indriyas. Whenever you try to change an evil habit and establish a new habit, there will ensue an internal fight between Will and Swabhava (nature). If you try to drive away anger, lust, etc., they say and assert, "O Jiva! You have given us permission to stay in this house of flesh and body for a long time. Why do you want to drive us

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now? We have helped you a lot during times of your excitements and passion. We have every right to remain here. We will persist, and resist all your efforts to drive us; we shall disturb your meditation and recur again and again." The Swabhava will try its level best to get back to its old habit. Never yield. The will is bound to succeed in the end. Even if you fail once or twice it does not matter. Again apply the will. Eventually, will—pure, strong and irresistible—is bound to succeed. There is no doubt about this. When your reason grows, when you become wiser and wiser by study, contact with the wise and meditation, your mind must be well prepared to take up at any moment new, healthy rational ideas and eschew old, morbid ones. This is a healthy growth of the mind.

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CHAPTER 69

MIND-CONQUEST BY WITHDRAWAL FROM SENSE-PLEASURES

Those who practise Vairagya, are real tamers of their minds. Have no longing for objects. Avoid them. Vairagya thins out the mind. Vairagya is a drastic purgative for the mind. The thief-mind shudders and trembles when it hears the words, 'Vairagya', 'Tyaga'. 'Sannyasa'. It gets a death-blow when it hears these three terms.

Destroy all the pleasure-centres of the mind such as frequently eating dainty dishes, gossiping, sight-seeing, music and company of women, slowly and cautiously. Keep up three Sattwic pleasure-centres such as study of books dealing with Atma Jnana, meditation and service of humanity. When you advance in meditation, give up service and study also for some time. After you have attained Nirvikalpa state, preach, work and distribute divine knowledge (Jnana Yajna of Gita, XVIII-70).

Whatever object the mind likes much, must be given up. Whatever object the mind dwells upon constantly, thinks about very often, must be abandoned. If you like brinjals or apples much, give them up first. You will gain a great deal of peace,will-power and control of mind.

Suppose you like tea, mangoes, grapes and sweets very much. Make it a point to renounce them and even the desire for these objects. After some months,

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the craving or the hankering will be attenuated and will slowly vanish. You must be devoting three or four hours daily in proper prayer, Japa and meditation of God. The above objects which used to attract you before very much, are very loathsome now. They present the very reverse of your former feelings. They give you intense pain. This is a sign of true Vairagya (dispassion) and destruction of the mind.

If all objects which have an enchanting appearance become eyesores and present the very reverse of the former feelings, then know that the mind is destroyed. When the mind is changed, the objects which gave you pleasure before, will give you pain. This is the sign of annihilation of the mind.

Things which used to upset you easily, will not touch you now. Occasions which would have made you irritable, do not make you so now. You have gained strength, power and endurance, power of resistance, power to deal with troubles. Certain unkind words from other people which used to torment you, no longer give you the trouble now. Even if you become irritable and show signs of anger, you are able now to compose yourself quickly. These are all the signs of your gaining mental strength and will-power. Meditation brings about all these beneficial results.

When there is quiescence in the mind and an indifference in it towards all enjoyments and when the powerful Indriyas are turned inwards and the Ajnana of the mind is destroyed, then and then only all the noble words of the wise Guru will infiltrate and spread in the mind of the disciple, just as rose-coloured water impinges on a perfectly white cloth.

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CHAPTER 70

MIND-CONQUEST BY SELF-WATCHFULNESS

Fully realise yourself the grave and ruinous consequences of evil thought. This will set you on your guard when the evil thoughts would come. The moment they come, exert yourself or divert the mind to some other object of divine thoughts, prayer or Japa. A real earnestness to drive away the evil thoughts will keep you on the alert so much so that even if they appear in dream, you will at once wake up. Should the enemy appear when you are awake, it will not be very difficult for you to cope with him, if only you are sufficiently watchful.

You must be saved from the malformation and the miscarriage of your mind. Mind is like a playful child. The clamant energies of the mind must be bent to become the passive channels for the transmission of truth. The mind must be filled with Sattwa (purity). It should be trained to think of Truth or God, constantly.

The Yoga system requires us to go through a course of mental and spiritual discipline. The Upanishads also emphasize the practice of austere virtues before the goal can be reached. Tapas destroys sins, weakens the Indriyas, purifies the Chitta and leads to Ekagrata (one-pointedness of mind).

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The penances will give you mental quiet and remove the restlessness of the mind which is a great obstacle to knowledge. The life of celibacy (Brahmacharya), where you will have no family attachment to perturb your mind, would enable you to give wholehearted attention to your spiritual Sadhana. If you practise Satya and Brahmacharya, you will become fearless (Nirbhaya). You will eventually realize Brahman also. Get hold of one thing firmly with leech-like tenacity. Sraddha or faith is necessary.

Arsenic, when purified and administered in proper doses, is a blessing. It removes many diseases. It improves the blood. When it is not purified properly and given in overdoses it brings about many ill-effects. Even so, when the mind is rendered pure and Nirvishaya, it leads on to Moksha. When it is impure and Vishayasakta (fond of sensual objects), it leads on to bondage.

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CHAPTER 71

MIND-CONQUEST BY THE EXHAUSTION OF THE EGOISTIC FORCES

You should try to destroy not only the thoughts (Sankalpas), but the mind itself and the Aham Vritti that identified with the body and the Vyavaharic Buddhi that creates the Jiva-bhava and differences in the world. Then you will be established in Swarupa (Sahaja Sat-Chit-Ananda Nirvikalpa) state. That is the real Mouna state or Adwaita Brahmanishtha. Control of mind includes control of Buddhi and the annihilation of the little 'I', the false self-arrogating personality.

Lord Jesus says, "Empty thyself and I will fill thee." The meaning is: "Destroy your egoism. You will be filled with God." This emptying means restraining all the mental modifications .This emptying process or "making the mind blank' is, no doubt, a trying discipline. But, continued practice of an intense type will bring success. There is no doubt about this. It is only through the rigorous discipline that you can rise to that height of strenuous impersonality from which the gifted souls of the world see distant visions and enjoy a higher, divine life.

If the mind is divested of all the Sankalpas of 'I', then, through meditation of Atma after being initiated by a Guru and having known the real significance of the Vedas, can be turned back from various pains and made to rest on the subjective blissful Atma.

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CHAPTER 72

MIND-CONQUEST BY SELF-PURIFICATION

Spiritual enquiry must be set afloat in the mind.

Annihilate this mind of Ajnana or Ignorance, through the power of constant association with holy men, through Satsanga, and books dealing with Atma-jnana or spiritual Knowledge, such, as the Yoga-vasishtha, the Upanishads, the Brahmasutras, the Atma-purana, Sarva-vedanta-sangraha, Sri Sankaracharya's Aparokshanubhuti, and others.

Through direct perception of Atma, the mind will be destroyed and will generate infinite Bliss. In such a perception the seer, sight and the seen become one.

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CHAPTER 73

MIND-CONQUEST BY ETHICAL SADHANA

1. Atma or Self is one. There is one common consciousness in all beings. All Jivas are reflections of the one supreme Soul or Paramatma. Just as one sun is reflected in all pots of water, so also the one Supreme Being is reflected in all human beings. One cannot become many. One appears as many. One is real. Many are illusory. Separateness is illusory. Separateness is temporary. Unity is real. Unity is Eternal. One life vibrates in all beings. Life is common in animals, birds and human beings. Existence is common. This is the emphatic declaration of the Upanishads. This primary truth of Religion is the foundation of ethics or Sadachara. If you hurt another man, you hurt yourself. If you help another man, you help yourself. On account of ignorance one man hurts another man. He thinks that other beings are separate from himself. So he exploits others. So he is selfish, greedy, proud and egoistic. If you are really aware that one Self pervades, permeates all beings, that all beings are threaded on the supreme Self, as row of pearls on a string, how can you hurt another man, how can you exploit another man?

2. Who among us is really anxious to know the truth about God or Divine life? We are more ready to ask ourselves: "How much money you have got in the Imperial Bank? Who said that against me? Do

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you know who I am? How are your wife and children doing?" and questions of this sort than questions like: "Who I am? What is Samsara? What is bondage? What is freedom? Whence have I come? Whither shall I go? Who is Iswara? What are the attributes of God? What is our relationship to God? How to attain Moksha? What is the Swarupa of Moksha?"

3. The beginning of ethics is to reflect upon ourselves, our surroundings and our actions. Before we act we must stop to think. When a man earnestly attends to what he recognises as his duties, he will progress and in consequence thereof his comfort and prosperity will increase. His pleasure will be more refined; his happiness, his enjoyments, and recreations will be better and nobler. Happiness is like a shadow; if pursued it will flee from us; but if a man does not trouble himself about it and strictly attends to his duties, pleasures of the best and noblest kind will crop out everywhere in his path. If he does not anxiously pursue it, happiness will follow him.

4. The increase or rather refinement of happiness, however, cannot be considered as the ultimate aim of ethics, for pain and affection increase at the same rate because man's irritability, his susceptibility to pain, grows with the growth of his intellectuality. The essence of all existence is evolution or a constant realisation of new ideals. Therefore, the elevation of all human emotions, whether they are painful or happy, the elevation of man's whole existence, of his actions and aspirations, is the constant aim of ethics.

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5. The Socratic formula: "Virtue is knowledge" is found to be an adequate explanation of the moral life of men. Knowledge of what is right is not coincident with doing it, for man while knowing the right course is found deliberately choosing the wrong one. Desire tends to run counter to the dictates of reason; and the will perplexed by the difficulty of reconciling two such opposite demands, tends to choose the easier course and follow the inclination rather than endure the pain of refusing desire in obedience to the voice of reason. Hence mere intellectual instruction is not sufficient to ensure right doing. There arises the further need for chastisement or the straightening of crooked will, in order to ensure its co-operation with reason in assenting to what it affirms to be right, and its refusal to give preference to desire or the irrational element in man's nature when such desire runs counter to the rational principle.

6. The pure reason urges a man to do what is best. The Asuric nature of a man fights and struggles against the man. The impulses of man who has not undergone the ethical discipline run counter to his reason.

7. The basis of good manner is Self-reliance. For such reasons have the great founders and eminent teachers of all religions repeatedly proclaimed the need for recognising the Godhead within and for self-reliance in the last resort, rather than any texts and persons and customs. Self-reliance is the basis of behaviour.

8. Self-control is greatest in the man whose life is dominated by ideals and general principles of con-

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duct. The final end of moral discipline is self-control. The whole nature of man must be disciplined. Each element requires its specific training. Discipline harmonises the opposing elements of his soul. The self-control will enable the aspirant to know the Truth, to desire the good and to win the right and thus to realise the Reality.

9. Discipline is the training of our faculties through instructions and through exercise, in accordance with some settled principle of authority. You must discipline not only the intellect but also the will and the emotions. A disciplined man will control his actions. He is no longer at the mercy of the moment. He ceases to be a slave of his impulses and Indriyas. Such mastery is not the result of one day's effort. One can acquire the power by protracted practice and daily self-discipline. You must learn to refuse the demands of impulses. A self-controlled man will have to resist the wrong action to which a worldly man is most strongly impelled.

10. Do always virtuous actions. Watch the mind and see what it is doing. These two methods are quite sufficient to control the mind.

11. Awaken your spiritual Samskaras by Satsanga, Japa, etc. Protect them. Develop them. Nourish them. Vichara, Sadhana, Nididhyasana, Satsanga, will all pave a long way in the control of the mind and the attainment of Moksha.

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CHAPTER 74

MIND-CONQUEST BY CONTINUED THOUGHT OF GOD

CONSTANTLY THINK OF GOD. YOU CAN VERY EASILY CONTROL THE MIND. Even if you think of Lord Vishnu or Siva only once, even if you once form a mental image of these deities, the Sattwic material will increase a bit. If you think a crore of times, your mind will be filled with a large quantity of Sattwa. Constant thinking of God thins out the mind and destroys the Vasanas and Sankalpas.

When you fix your mind on Lord Krishna in the lotus of your heart, your attention is fixed on the figure of Lord Krishna. When the attention is fixed, the spiritual current is started. When you meditate, the flow of the current becomes steady and when the meditation gets very deep and intense, 'Union' (Samadhi) takes place. You become one with the Lord. All Sankalpas and Vikalpas stop. There is complete 'Chitta-Vritti-Nirodha' (stoppage of the modifications of the mind).

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CHAPTER 75

MIND-CONQUEST BY GENERATION OF SPIRITUAL CURRENTS

Purify the mind by Japa, Pranayama, Satsanga, Swadhyaya, Dana, Yajna, Tapas and selfless service. Then fix it on God. Destroy Sankalpa-Vikalpa of the mind. Unite the currents of the mind with the spiritual current. Abandon the idea or notion of "I", "he", "thou", Ghata (pot), Pata (cloth), i.e., Nanabhava, Dwaita-bhava. Have Brahma-bhavana instead. Then Samadhi or superconscious state will supervene automatically.

There are four ways of destroying the ego or Ahankara, viz., two Adwaitic methods (positive and negative), one Bhaktas' method of ungrudging, unreserved, absolute self-surrender (Atmanivedana) and the fourth, complete self-sacrifice of Nishkama Karma Yogins.

The negative Vedantic method is denial: "I am not the body, I am not the mind. Brahman alone is real. The world is unreal. Jiva is identical with Brahman." World includes the body. Meditate on this idea. Aham will vanish. The positive method is that everything is Self only: All is Brahman. There is nothing but Brahman."

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CHAPTER 76

MIND-CONQUEST BY THE MOST IMPORTANT SADHANA

Too much salt, too much chillies, too much tamarind, make you impulsive and cause anger. Hence give up these three things entirely or take a very very small quantity.

Speak a little. Speak always sweetly. Do not speak harsh or filthy words. Again and again discipline the organ of speech; keep quiet when another abuses you.

Enquire. An abuse is nothing. It is mere jugglery of words or Sabda-Jaalam. He who abuses, wastes his energy and spoils his tongue and character.

Mind exaggerates things. Imagination troubles you; you simply imagine that Mr. X is trying to harm you. In reality Mr. X is innocent. He is your friend and well-wisher. Mind does havoc through exaggeration and false imagination.

The mother-in-law falsely thinks that her daughter-in-law is ill-treating her. The daughter-in-law falsely imagines that her mother-in-law is treating her very badly. So the quarrels are going on daily in every house. The manager falsely imagines that the proprietor is ill-treating him. The clerk falsely imagines that office superintendent is not treating him properly and so bears ill-will towards his superior. This is Maya's jugglery. This is all trick of the mind. Beware, learn the ways of the mind and become wise. Learn to discriminate. Learn to do selfless service.

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Do not make parties. Do not join parties. Be neutral. Remain alone. Keep company with saints and sages, and the Indweller within through prayer, Japa and meditation.

Bless the man that curses you. Pray for that man who tries to harm and persecute you. Serve that man who speaks ill of you. Love that man who wants to injure you. Embrace all. Serve all. Love all. Develop Atma Bhava, Narayana Bhava. The two currents of Raga and Dwesha will perish by themselves.

Give up respect and honour. Treat this as dung or poison. Treat disrespect, dishonour as ornaments. Do not expect high seats and kind words. Do not sit on flowery cushion seats. Sit on the floor. Lord Gouranga sat in the place where shoes were kept. Be humble and do these services which are considered as menial services in the eyes of the worldly-minded people, but which are really worship of the Lord and Yoga activities for the knower and wise man. During last supper, Jesus tied the boot-lace and washed the feet of his disciples. Sri Krishna, the Lord of the three worlds, washed the feet of guests and priests in the Rajasuya Yajna performed by Yudhishthira. Remember those two incidents always. This will make you humble.

Daily watch your mind and feelings. Be on the alert. Develop patience little by little. Grow. Evolve. Expand. Become strong like the Avanti Brahmin, Ekanath or Jesus and rest peacefully.

May Lord give you inner spiritual strength to bear insult and injury. May you become a Jivanmukta!

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CHAPTER 77

MIND-CONQUEST BY A DYNAMIC SADHANA

1. It is due to the veil of ignorance that you have forgotten your real essential nature, the Sat-Chit-Ananda State. It is not at all necessary for you to renounce the world and run to some Himalayan cave to regain your lost divinity. Here is an easy Sadhana by which you can definitely attain God-consciousness, even while living in the world amidst multifarious activities.

2. You need not necessarily have a separate meditation-room or fixed time for meditation. Close your eyes for a minute or two once in every two hours, and think of God and His various Divine qualities such as mercy, love, joy, knowledge, purity, perfection, and so forth, during work, and mentally repeat: "Hari Om," or "Sri Ram," or "Ram Ram," or any other Mantra according to your taste.

3. This should be done even during night whenever you happen to get up from bed to micturate or on any other account. Though you are not in the habit of getting up from sleep, you should do this practice at least occasionally when you slightly change your posture during sleep. This sort of habit will come only by repeated practice.

4. Feel all along that the body is a moving temple of God, your office or business house is a big

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temple or Vrindavan, and all activities such as walking, eating, breathing, seeing, hearing, reading, etc., are offerings unto the Lord. Work is worship. Work is meditation, when done in the right spirit.

5. Work for work's sake without any motive, without the idea of agency (i.e., I am the doer, I am the enjoyer), and without expectation of fruits. Feel that you are an instrument in the hands of God and that He works through your organs. Feel also that this world is a manifestation of the Lord or Viswa Vrindavan and your children, wife, father, mother and other relations are the images or children of the Lord. See God in every face and in every object. If you develop this changed angle of vision and Divine Bhava by protracted and constant practice, all actions will become Puja or worship of the Lord. This is quite sufficient. You will have God-realisation soon. This is a dynamic Yoga. This is an easy Sadhana. Hereafter do not bring your old lame excuse: "Swamiji, I have no time to do spiritual practices." Even if you practise this dynamic Yoga for three months, you will become an entirely changed being altogether. Realise right now your identity and intimate relationship with all beings, with ants and dogs, elephants and tigers, Muslims and Hindus, Jews and Christians. There is only a degree of difference in manifestation or expression. All forms belong to God or Saguna Brahman. When you look at a tree or shrub, a Sikh or a Muslim, endeavour to behold behind the veil or form, the real hidden Consciousness. If you do this for some time, you will feel inexpressible joy. All hatred will cease. You will develop Cosmic love or

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unity of consciousness. This will be a magnanimous experience.

6. Write daily for half an hour in a notebook your Ishta Mantra observing Mowna and without turning to this side or that. Write down in bold types on cardboards or paper:-

Speak the truth
Om purity.
Om courage.
I must realise God now.
Time is most precious.
I will be a true Brahmachari.
Brahmacharya is Divine Life.
I am an embodiment of courage.
Purity, mercy, love and patience.

And fix them in bedroom, dining hall, front-room and verandahs. Keep such slips in your pocket and diary also. This is an easy way for developing virtuous divine qualities.

7. Here are some formulae for effecting ungrudging and total self-surrender. Repeat them mentally several times daily with Bhava: "O Lord! I am Thine. All is Thine. Thy will be done. Thou art everything. Thou doest everything." This practice will remove egoism and mineness and the idea of agency also.

SEAT OF THE MIND

According to Vedanta, the seat of mind is the heart. According to the Hatha Yoga School, the seat

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of mind is Ajna Chakra, the space between the two eyebrows. Concentration on the Chakra leads to control of mind easily. During waking state the mind occupies the brain. In dream the seat of mind is the throat. In deep sleep the seat of mind is the heart.

THE TREE OF THE MIND

The idea of 'I' is the seed of the tree of mind. The sprout which first springs up from this seed of Ahamkara is Buddhi or intellect. From the sprout the ramifying branches called Sankalpas or thoughts have their origin. The poisonous tree of the great Maya's illusion flourishes more and more out of the seed of mind's modification full of Sankalpas in the soil of variegated enjoyments of the world.

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CHAPTER 78

MIND-CONQUEST BY ANTARANGA SADHANA

Nishkamya Karma Yoga or the performance of disinterested works is Bahiranga Sadhana, which leads you to meditation on Aham Brahma Asmi. Karma is more external than the four means of salvation, Sadhana-Chatushtaya. The four means are more external than Sravana. Sravana is more external than Manana or reflection of what is heard through teacher or books. Manana is more external than Nididhyasana. Antaranga-Sadhana is Nididhyasana or deep meditation on Aham Brahmasmi and its meaning.

In Ashtanga Yoga of Patanjali Maharshi also you have the Bahiranga and Antaranga-Sadhana. Yama, Niyama, Asana, Pranayama and Pratyahara are the Bahiranga-Sadhana; while Dharana, Dhyana and Samadhi are Antaranga Sadhana.

Introspect. Aim at an inner living always. Let a portion of the mind and hands do their work mechanically. An acrobat girl, while exhibiting her performances, has her attention rivetted on the water-pot she bears on her head although all the time she is dancing to various tunes. So does truly pious man attend to all his business concern, but has his mind's eye fixed upon the blissful feet of the Lord. This is Karma Yoga and Jnana Yoga combined. This will lead to integral development. This is balance. This is Synthetic Yoga. Some Vedantins have one-sided development. This is not good.

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CHAPTER 79

MIND-CONQUEST BY A SIMPLE SADHANA

Man is a mixture of three ingredients, viz., human element, brutal instinct and divine ray. He is endowed with finite intellect, perishable body, a little knowledge and a little power. This makes him distinctly human. Lust, anger, hatred belong to his brutal nature. The reflection of cosmic intelligence is at the back of his intellect. So he is an image of God. When the brutal instincts die, when this ignorance is rent asunder, when he is able to bear insult and injury, he becomes one with the Divine.

A thirsting aspirant is one who practises self-denial. He always tries to feel that the body does not belong to him. If anyone beats him, cuts his hand or throat, he should keep quiet. He must not speak even a single harsh word to him because the body is not his. He starts his Sadhana, "I am not the body. I am not the mind. Chidananda-Rupah Sivoham".

One harsh or unkind word throws a man out of his balance. A little disrespect upsets him. He feels and feels for days together. How weak he has become despite his boasted intellect, high position in society, degrees and diplomas and titles?

Bear insult. Bear injury. This is the essence of all Sadhana. This is the most important Sadhana. If you succeed in this one Sadhana, you can very easily

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enter the illimitable domain of eternal bliss. Nirvikalpa Samadhi will come by itself. This is the most difficult Sadhana; but it is easy for those who have burning Vairagya and yearning for liberation.

You must become a block of stone. Only then will you be established in this Sadhana. Nothing can affect you. Abuses, ridicules, mockery, insults, persecutions cannot have any influence on you.

Remember the instructions of Lord Jesus; "If anyone gives you a slap on one cheek, show him the other cheek also. If anyone takes your coat, give him your cap also." How sublime is this teaching. If you follow this you will have great spiritual strength and power of endurance. It will make you divine. It will transform the nature of the offender also at once.

Study the life of the Avanti Brahmin in Bhagawata (IX Skandha). You will draw inspiration and strength. People spat at this Brahmin, threw faecal matter on him and yet he stood adamant. A Mohammedan spat on Saint Ekanath 108 times, and yet the saint was not affected even a bit. All saints and prophets had this power of endurance. People pelted stones at Prophet Mohammed and threw the ovary of the camel on his head, and yet he was cool and serene. The Jews pierced thorns on the body of Lord Jesus. He was ill-treated in a variety of ways. He bore all these calmly and blessed the persecutors. He was nailed on the cross and yet he said, "O Lord! forgive these people. They do not know what they are doing". Read again and again the Sermon on the Mount by Lord Jesus.

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All aspirants will be tested by the Lord and a time will come for everybody to bear worst trials, adversities and persecutions. These trials will make them wonderfully strong. They must be ever prepared to bear all these trials and persecutions.

You will have to develop wonderful patience and endurance. You will have to kill your egoism, pride, *deha-abhimana* or false identification with the perishable body. Then only you can bear insult and injury.

Try at first to control the physical reactions and the feelings. Do not retort. Do not speak vulgar words. Do not revenge. Kill the vindictive spirit or attitude. Check the impulses of speech, thought and action. Gradually you will gain control. Regular Japa, meditation, Kirtan, prayer, enquiry, solitude, Satsang, selfless service, Mowna, Asana, Pranayama, will-power will give you immense strength to bear insult and injury.

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CHAPTER 80

MIND-CONQUEST BY A FIVEFOLD METHOD

There are five ways of effecting Manahkshaya (destruction of the mind). Two are Yogic methods. Three ways concern Jnana Yoga. (1) When a thought arises drive it out. Say unto yourself, "Neti, Neti—not this thought, not this thought. I do not want this thought." (ii) Pratipaksha Bhavana—substitute a counter-idea, love for hatred, courage for fear, etc. (iii) Have Brahma-bhavana. All Sankalpas will die. (iv) Be a Sakshi of the mind. Be indifferent (Udasina). (v) Make the enquiry, "Who am I?" constantly. All thoughts will die. For a man of Vichara (enquiry), the mind dwindles into an airy nothing. This is easier and more effective than the "Neti, Neti" or "Pratipaksha Bhavana" method.

Sankalpa, desire, Raga, Dwesha, Ahankara and mind are the six bricks of the mansion of Jiva. They are the six links of the chain which constitutes the personality—Jiva. Destruction of one brick or one link brings about the destruction of the whole edifice or whole chain.

Therefore, cut off daily the branches of Sankalpa from this dire tree of Manas and ultimately destroy the tree of mind at its root completely. The cutting off of the branches is only secondary. The eradication of the tree by removal of 'I' is the primary thing. Therefore, if through virtuous actions you destroy

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the idea of 'I' which forms the very root of the tree of mind, then it will not spring up again.

Power, possessions, money and knowledge strengthen the Abhimana, i.e., the idea of 'I'. They thicken the mind also. They should be given up in order to thin out the 'I' and the mind. It is through Vairagya and Tyaga that you will have to thin out the mind. When the mind becomes thread-like through the thinning process, it is termed Tanumanasi.

The mind can be controlled either through the control of Prana (Hatha-Yogic method) or the arrest of the fluctuation of the mind (Raja-Yogic method—of Maharshi Patanjali). Control of mind leads to stoppage of breath and control of breath leads to stoppage of mind, because Prana and mind are under one Sambandha. During meditation, the breathing becomes very slow. Those who practise meditation may be aware of this fact. This goes to show that when the mind is concentrated, Prana stops by itself without any effort.

Pranayama cannot bring about Manonasa (annihilation of the mind). The Vrittis are quieted only temporarily.

Constant and pure thought of Paramatma in our heart would bring about the natural Kumbhaka and absorption of the mind in the heart, the ultimate state and the state which the sages long for. Absorption of the mind in itself is Eternal Bliss (salvation). Through direct perception of Atma, the mind will be destroyed and will generate infinite Bliss. In such a perception, the seer, sight and the seen become one.

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CHAPTER 81

MIND-CONQUEST BY A SEVENFOLD METHOD

Mind is so framed that it runs to extremes. Through Sadhana or spiritual practice, it should be brought to a balanced state (Samata). It is one-sided by its very nature. It is through mental drill or training that integral development must be achieved.

Make a vigorous and earnest search within. Do not trust the mind and the Indriyas. They are your enemies. Woman and wealth are your bitter foes. These are two great evils.

Mind exercises its sovereignty over man through the force of attachment, craving, Samskara and Vasana (tendency, latent desire, will to possess and enjoy, world-desire). It does various tricks. When you once know its ways, it lurks like a thief. It will no longer trouble you.

In controlling the mind, you have to do seven things: (1) You must get rid of all desires and Vasanas and Trishnas. (2) You must control your emotions. You must control the temper so that you may feel no anger or impatience. (3) You must control the mind itself so that the thought may always be calm and unruffled (4) You must control the nerves through the mind so that they may be as little irritable as possible. (5) You must give up

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Abhimana. Abhimana strengthens the mind. It is the seed of the mind. When you have become a Nirabhimani, how can criticisms, taunts and censure affect you? (6) You must destroy all attachments ruthlessly (7) You must give up all hopes and prejudices.

The following will bring you peace of mind undoubtedly. (1) Avoid the company of evil persons. (2) Live alone. (3) Reduce your wants. (4) Don't argue. Arguing creates sense of hostility. It is a sheer waste of energy. (5) Don't compare yourself with others. (6) Don't lend your ears to popular criticism. (7) Give up the idea of name and fame.

According to Patanjali Maharshi, Maitri (friendship between equals), Karuna (mercy towards inferiors), Mudita (complacency towards superiors), Upeksha (indifference towards rogues), will bring about Chittaprasada or peace of mind.

You should, through your higher Sattwic mind, avoid the mind which runs, in the direction of objects and, progressing higher up, should, without any despondency of heart, accumulate wealth of Tapasya for acquiring that imperishable Supreme Seat (Parama Pada). Like an emperor who brings under his sway all kings on earth, the fluctuating mind should be brought under the perfect control of the non-fluctuating mind and then, the latter reaches its own state which is the Supreme One.

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CHAPTER 82

MIND-CONQUEST BY A MANY-SIDED SADHANA

You take great care of the body. You desire that it should be clean, healthy, beautiful and strong. You take bath with sweet soaps and hot water. You regularly feed it with nourishing food. If there is the least pain or disease, medicine is given. Doctor is consulted. But you never give a thought to the much more important thing—Mind.

Body is only the outward appearance, a projection of the Mind. Mind operates through the senses and the sense-organs. If the mind is well, then the body is well. If the mind is sick, the body becomes ill. Mind is everything. It controls your whole life. Upon it depends your happiness or misery, success or failure. 'Mana eva Manushyanam Karanam Bandhamokshayoh' thus say the Upanishads. Again, "Yena Mano Jitam Jagat Jitam Tena' is the great truth. As you think, so you become. Do you fully realise now the great importance of controlling, training and overcoming the mind? So long, you have neglected the care of the mind. Attend to this vital subject from now.

Mastery of mind means success in all fields of life. To achieve this mastery you must study the

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mind. You must understand its nature, habits, tricks and the effective methods of bringing it under restraint.

Mind is a bundle of desires, thoughts, feelings and emotions. It is nothing but a collection of Samskaras, desires arising from contact of the sense-organs with different objects, feelings aroused by worldly botherations, ideas gathered together from various different objects. These desires, feelings and ideas are not steady—they will be constnatly changing. Suddenly some will subside and some others will occupy their places like the waves in the seas. Some old ones will depart from the storehouse, the mind and some new ones will replace them at once. It is also a bundle of habits. The bad habits and prejudices, although hidden by one's own nature will come up and occupy the surface of the mind as and when opportunity occurs.

According to the Vedantic school of philosophy, mind is of middling size (same size as that of the body), it is atomic (Anu) as per Nyaya School and Patanjali Maharshi says in Raja Yoga that it is Vibhu (all-pervading). Most of the western doctors, who are still groping in utter darkness, say that it is an excretion of the brain, like bile from liver.

Lord Krishna says, "The senses of which the mind is the sixth (Manah-shashtani Indriyani)" —Gita Chap. XV.—7. Here the five senses are the five Jnana Indriyas, viz., the ear, the skin, the tongue, the nose, the eye; and the mind is termed as the sixth.

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Mind is the common sensory and an aggregate of the five senses. As all the five senses are mingled with it, the mind is able to see, hear smell, taste and feel independently of the senses.

Mind assumes the shape of any object instantly it thinks upon. If it thinks of a mango, it assumes the form of a mango. Then it gets an attachment with the mango. Now a desire arises in the mind to taste it. Then the mind makes a firm determination to eat that mango and satisfy itself. One thought follows another. The thought of the mango invites instantaneously the thought of the mango-fruit seller, the tree, the garden where the tree is and so on and so forth. This is the expansion of thoughts or Sankalpas.

The whole world is nothing but the expansion of Sankalpas. This expansion of Sankalpas of mind towards the various objects is called the BONDAGE. The present-day people have no right understanding, discriminative power from unreal to real. They are completely deluded by Maya. They are under the firm grip or crocodile catch of Maya. They have fallen prey to worldly desires and enjoyments. Therefore they are victims to this bondage, forgetting totally their divine birthright—liberation from the dire disease of births and deaths and attainment of Immortality, the Life eternal and final Beatitude!

Mind is a monkey which jumps from one place to another. It is like the air, which is always moving (Chanchala). Like the quicksilver it scatters its

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rays over various objects. It can also be compared to a furious elephant, because of its passionate impetuosity. Like the fish out of the water, it will always be thirsting to run after the evil habits and entertain bad and vicious thoughts. It is also known as a "Great Bird" because it skips from one object to another just as the bird wanders from one tree to another tree, one twig to another, and one place to another.

The last thought determines the next birth. "Whosoever at the end leaves the body, thinking upon any being, to that being only he goes, O Kaunteya! because of the constant thought of that being" —Gita Chapter VIII—6. Whatever thought you entertain at last breath, accordingly you take your next birth. This thought entirely depends upon the constant desires and ideas you entertained throughout your whole life.

Every man has a definite outlook on life; due to the power of the mind he has got a definite thinking, definite craving, desire, and hope and definite character, temperament, taste and attitude. For the gratification of the mind these desires, cravings, etc., are constantly repeated again and again, and these acts leave definite impressions upon the subconscious mind. These impressions take indelible forms in subconscious mind.

At the time of death the whole storehouse, the subconscious mind which is full of various thoughts, feelings, ideas, etc., is churned out and the strongest

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and most cherished desire comes to the surface of the subconscious mind or the field of mental consciousness. This churned up butter or cream (cherished desire) arrests his attention for immediate gratification. You will think of this desire only at the time of death. If you are much attached to your pet dog, the thought of dog will come at the time of death and you will take the form of dog in the next birth. If you always think of body and identify yourself with the perishable body you will be born again. If you constantly think of Immortal self during your lifetime, you will entertain the thought of Atma only at the time of death and you will surely attain freedom from births and deaths, *Immortality* and *everlasting Bliss!* For this you must have a well-regulated, perfectly disciplined, correctly moulded, well-controlled and pure and devoted mind. Mark here! the importance of *Sadhana,* particularly the control of mind which is the central purpose of Sadhana!

Mind is like a mirror. When the mirror is dusty and dirt-laden, you cannot see your face clearly. So also when the mind is dirty, full of impurities, caught in the network of desires, you cannot perceive the Atman or Truth. Just as the eczematoid part of the leg and scabiatic hand are always itching, the mind will always be itching from lust. Purify and control the itching mind by uninterrupted, undaunted, and regular practice of Sadhana, meditation, devotion, selfless works, by wisdom, Vichara, light Sattwic diet, Japa, study of Gita, Satsang, Asanas.

The mind in the vast majority of persons, has been allowed to run wild and follow its sweet will

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and desires. It is like a spoiled child which is given too much of indulgence by the parents or a badly trained animal. The minds of many of us are like menageries of wild animals each pursuing the bent of its own nature and going on its way. Like the light feather in the wind and a ship in the violent storm, the mind is tossed about among objects of love and hatred. It whirls far and wide like a strolling city-dog vainly among sensual objects.

It whirls at the mere sight of the skeleton covered with flesh and dressed fashionably with coloured silken clothes. It is intoxicated by wealth. It will flit in a moment more swiftly than air from Calcutta to New York. In a second it will be in Paris thinking of the up-to-date fashions. In short, it fluctuates, gets excited and confused. It flits about from object to object forever discontented and never satiated. It rejoices in vain. It weeps in regret. It is humiliated for one moment. And it is again puffed up with pride and filled with Ahankara.

Mind havocs through the power of imagination. Imaginary fears of various sorts, exaggeration, concoction, mental dramatisation, building castles in the air, are all due to the power of imagination. Even a perfect healthy man has some imaginary disease or other, due to the power of imagination. Much energy is wasted through imaginary fears.

Mind tricks and plays. It always wants to be doing something or other and when it attaches itself with objects, it cherishes, it feels amused and happy. For example, a play at cards has nothing in it, but

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the attachment and attention give pleasure. Having no idea that these momentary pleasures will result in misery, people take delight and repeat the same act again and again. These evil acts, in due course form as bad habits. Then it becomes very difficult to divert the mind from such evil habits which were practised from infancy.

To make a Bhasma by purifying the Hartal (yellow oxide of arsenic orpiment) it takes very long time. The Hartal is to be soaked in cow's urine for seven days, in lime water for ten days, and in milk for seven days. Then it is burnt out one hundred and eight times to make it into Bhasma (ash). Even so it will take a very long time to purify the mind and attain the state of Blessedness, but success in this earnest attempt is sure and certain.

Aspire fervently. Be vigilant. Be on the alert. Watch your mind always very carefully. Check the surging emotions and bubbling thoughts. Do not allow the waves of irritability, jealousy, anger, lust and hatred to rise in your mind. Do not allow the current of bad thoughts, evil notions, vicious ideas, to pass through your mind.

Mind is generally attracted by brilliant light, beauty, intelligence, varied colours and pleasant sounds. Do not be deceived by these paltry things. Enquire within, "what is the Adhishthana or substratum for all these things? What is the background of all these things?" You will then find that there is one real Essence behind these names and forms—beyond the objects of this seeming sense-universe. That real

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Essence is that All-full, Ever-blissful, All-pervading, Atma, immanent in all beings. Identify with that Atma, you will reach the Supreme!

Positive always overpowers negative—this is the natural law. When the sun rises the fog vanishes—this is the daily occurrence. When light is lighted in dark room the darkness is removed—this is a common incidence. If you substitute divine virtuous qualities, the evil qualities will disappear. If you entertain new sublime thoughts, old vicious thoughts will subside by themselves. At the early dawn, in the precious Brahmamuhurta, meditate on a virtuous quality. Think of its various attributes, benefits and some moral stories relating to that virtue. Feel day by day that you are possessing that virtue. Gradually that virtue will be developed. The vice will be destroyed. The evil qualities will leave their hold one by one. You can chuck them out one by one with redoubled force at every time. The evil qualities, once you welcomed and entertained and nourished well till now from time immemorial, will all fly away. You will notice a marvellous change. Your mind will be at ease. It will be one-pointed.

You must think of your Hidden Indweller. Remember His Lilas. Every moment discriminate between the unreal and the real. Determine to do Brahma Chintan. Just as you saturate the water with salt or sugar, you will have to saturate the mind with thoughts of God or Brahman, with Divine Glory, Divine Presence, with sublime and soul-stirring and awakening spiritual thoughts. Only then, the one-

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pointed mind will be established in the Divine Consciousness always.

To control the Indriyas through introspection, to develop Vairagya for restraining the Indriyas, to give up the objects which one particular Indriya tries to grasp, to destroy the thirsting for objects and sense-enjoyments, to observe Brahmacharya, to fix your mind gradually on your Ishta Devata—is a supreme blessing. This must be your aim in your life.

To give up attending Nautch party, and hearing vulgar music, to give up attending cinemas, to give up looking at ladies with lustful look, to give up using scents, to speak truth at any cost, to live on simple Sattvic food, to fast on Ekadasi days, to talk little and observe Mowna—is a supreme blessing. This must be your daily practice.

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CHAPTER 83

NATURE OF THE CONQUERED MIND

Now, mark the nature of the mind of a Jivanmukta. It is perfectly balanced under all circumstances. His mind is always cool and unaffected by the Dwandas (pairs of opposites). His mind is free from Harsha and Soka (elation and depression). It is neither elated by enjoyments nor depressed by sorrow and grief. Without being affected by the pleasures or pains or enjoyments, though moving in them, the mind of a Jivanmukta will become inured to them.

Through internal contentment and freedom from pains, there will arise in the Jnani an equanimity of mind in all circumstances and at all places. Even when pains and the rest attaching themselves to his body exhibit themselves on his face, his mind never writhes under them or their antithesis. It is free from impure Vasanas. There will be no anger or desire. There will not arise any evil impulses of Kama in such a mind. There is not the least longing for objects. His mind is above worldly things. He is not affected by the world. He need not have a separate room or Asana. He need not close the eyes. He need not do any Pratyahara of the senses.

A mind which, though apparently enjoying the diverse objects, does not, in reality, enjoy them, may be stated to be Brahman itself.

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CHAPTER 84

ABSOLUTE SUBDUAL OF THE MIND

Mind, through ignorance and indiscrimination, considers its false personality to be true and thinks it is the doer of all Karmas and thus becomes egoistic. It imagines that it is in bondage. It identifies itself with the Jivatma; it becomes Jivatma itself and takes the responsibility upon itself for doing good or bad Karmas and enjoying or suffering from their fruits. Hence is mind the doer of Karmas (actions), and responsibility for the Karmas, therefore, rests with it.

Mind is the stealer of Atma. It is a thief. Mind drags the Jivatma into Vishaya (sensual enjoyments). Jivatma is the Abhasa of Chaitanya or reflected intelligence in mind. Mind and Jivatma always live together. They cannot be separated. Slay the mind, the stealer of Atma, through Vichara, Manana and Nididhyasana (constant and profound meditation) on Brahman.

Mind has the potency of creating or undoing the whole world in the twinkling of an eye. Therefore, slay this mind, the slayer of Atma, whether through the destruction of Vasana (latent, subtle desires) or vakya Chintana. The best means of disposing of the great danger of Maya, involving all in pains, is the

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destruction of mind. With the destruction of the mind, all the three periods of time vanish into nothingness. With the destruction of mind, Atmajnana begins to dawn.

The extinction of Vasanas (Vasana-kshaya), Manonasa (annihilation of the mind), and Tattwa-Jnana (understanding of the Reality), when practised together for a long time, are regarded as fruitful. They should be practised at a time. So long as these three are not equally practised, again and again, the Supreme Seat (Parama Pada) cannot be attained even after a lapse of hundreds of years. Through the practice of these three for a long time, the firm knots of the heart are cut without doubt, like the breaking of the threads in a lotus-stalk rent in two.

Destruction of the mind does not mean annihilation of the self. The Vedantin divides the mind into the higher and the lower, of which the lower one leading to desires is asked to be destroyed.

Destruction of desires, annihilation of Ahankara, destruction of Sankalpa—all mean control of mind or annihilation of mind (Manonasa or Amanaskata). Destruction of egoism, Raga-Dwesha (attraction and repulsion for objects) and all Vasanas alone is Manonasa. Manonasa comes through the destruction of the Vasanas. Manonasa does not mean that you should take a sword and cut the mind to pieces.

Manonasa means the death of the present form of the mind (i.e., the instinctive mind of emotions

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and passions), the form which perceives differences where none exists, which identifies the Self with the body. Its death really means its transformation into and, therefore, the birth of cosmic consciousness.

Vast majority of persons live in Annamaya Kosha only. Their thoughts are directed towards eating, cleansing the body and putting on neat dress. That is all. Even the so-called educated persons live in Annamaya Kosha only. Sometimes, they live in Manomaya Kosha (mental sheath). A spiritual aspirant and Viveki live in Vijnanamaya Kosha (Buddhi Sheath). The Vijnanamaya Kosha is developed by abstract thinking and reasoning, by systematic meditation, Brahmachintana, study of the Upanishads, Yoga-Vasishtha and Brahma Sutras. You must all develop the Vijnanamaya Kosha by the study of Vedantic literature and pure thinking. Then you are safe. Mind will stop to deceive and torment you.

Mind is absorbed in Mahat or Buddhi. Individual Buddhi is absorbed in the Cosmic Buddhi; Cosmic Buddhi in Avyakta; Avyakta in Brahman. This is the Laya-Chintana of Antahkarana or Mind.

Sambhavi Mudra, Bhrukuti-Drishti (looking at the spot midway between the two eyebrows) Nasikagra-Drishti (looking steadily at the tip of the nose), Nadanusandhana (hearing the sounds of the ear)—all belong to Laya Yoga. By these practices the mind gets Laya soon. The Unmani state supervenes rapidly. The Unmani Avastha of Laya-Yogis corresponds to the Bhava-Samadhi of Bhaktas. In Sambhavi

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Mudra, the eyes are open but the mind is fixed on the Lakshya. The eyes do not see the external objects.

When the mind and senses are thinned out and eventually controlled, Smaranendriya-vyapara (the various activities of Antahkarana and senses) ceases. Jivatva (personality-notion and sensation) vanishes. Brahmatva (existence) remains. That is Kevala Asti.

Manonasa is of two kinds, viz., (1) Swarupa Manonasa, destruction of the Swarupa of mind, as in the case of the Jivanmuktas and (2) Arupa Manonasa, destruction of the very form of the mind, as in the case of Videhamuktas, when they leave off their physical bodies. The first is termed "destruction of the mind with form". The second is termed "destruction of the mind without form".

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PART FIVE

POEMS ON MIND-CONQUEST

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POEMS ON MIND-CONQUEST

TRANSCEND THE MIND

Study of psychology is not the end of life.
Psychology of Yoga Vasishtha is more grand.
Mind is only an airy nothing.
It is a bundle of Vasanas, habits and thoughts.
There is death for the mind also.
You will have to transcend the mind,
To get at the Ultimate Reality.
Understand well the purpose of your existence.
Cultivate a good and clear conscience.
Endure bravely all difficulties and adversities.
The purpose of your existence
Is to serve humanity with divine Bhav,
To purify and steady the mind,
To attain freedom, perfection,
Which is Self-realisation or Jivanmukti.

NEGATE THE MIND

Separate yourself
From the senses and the mind.
Be a witness.
The eyes do not see;
They are only instruments.
The ears do not hear;
They are also instruments.
They are products of Prakriti.
The Atman is pure Consciousness.
That pure Consciousness thou art.
Identify yourself with the Atman.

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Assert: "I am not this body.
This body is not mine.
I am not this mind.
This mind is not mine.
I am not this intellect.
This intellect is not mine.
I am Satchidananda-Atma.
I am Satchidananda-Swaroopa."

SLAY THE MIND

How can I rely on this world!
It has no real existence,
The body is like a froth or bubble.
Everything is perishable;
Kings, poets, scientists,
Have been reduced to dust.
This world is but a long dream.
Days and nights are passing away;
The senses and mind are deceiving.
I have detected the dacoit.
That dacoit is the mind;
It cannot deceive me now.
I have slain the mind
With the sword of discrimination.
I have found out the Atmic Pearl;
I enjoy the bliss of eternal;
Sivoham, Sivoham, Sivoham.

I AM NOT THE MIND

I am not the mind.
The mind is not mine.
I am distinct from the mind;
Mind is my instrument;

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Mind is my obedient servant.
I give power and light to the mind.
How can the inert mind
Be the sentient Atman?
How can the everchanging mind
Be the ever-changless Atman?
Mind gropes in darkness,
Mind frets and fumes and swoons,
Mind weeps, worries and thirsts,
How can mind be the Atman?
Sivananda says:
Do not identify yourself with the mind;
Separate yourself from the thoughts;
Stand as a witness of the mind.
Realize: "I am the mindless (Amanas) Brahman,
Aham Sakshi, I am the Witness."

MIND AND MEDITATION—I

I am Avinasi Brahman	OM OM OM.
I am deathless Brahman	OM OM OM.
I am Akshara Brahman	OM OM OM.
I am imperishable Brahman	OM OM OM.
I am Avyaya Brahman	OM OM OM.
I am undiminishing Brahman	OM OM OM.
I am Akhanda Brahman	OM OM OM.
I am Vyapaka Brahman	OM OM OM.
I am all-pervading Brahman	OM OM OM.
I am Paripoorna Brahman	OM OM OM.
I am all-full Brahman	OM OM OM.
I am Anadi Brahman	OM OM OM.
I am Beginningless Brahman	OM OM OM.
I am Ananta Brahman	OM OM OM.
I am endless Brahman	OM OM OM.

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Sivananda says:
Meditation tunes the mind.
Meditation keeps the mind
In tune with the Infinite;
Therefore, meditate, meditate.

MIND AND MEDITATION—II

The mind does two things:
It ceaselessly thinks of sensual objects;
When it is tired of thinking of objects,
It goes to sleep and rests in Moola-Avidya.
If sleep or Laya tries to overpower you during meditation,
Awaken the mind, be on the alert.
If the mind is distracted on account of Vikshepa,
Calm it, render it serene,
If there is attachment to any object,
Wean the mind, make it unattached;
Again and again think of Brahman;
Start the Brahmachintan vigorously;
Abandon the bliss of Savikalpa Samadhi also.
It is also a hindrance to the highest realisation.
When the mind has become perfectly calm,
Do not disturb it even a bit.
Continue the meditation vigorously.
You will soon enter into Nirvikalpa Samadhi.
And realise the supreme Universal Bliss.

MIND AND COSMIC CONSCIOUSNESS

Mind is the biggest radio.
This body is the radio-box.
Attune the mind in sweet harmony.
You can be in tune with the Infinite.

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Mind is both the receiving and transmitting instrument.
You can have television and telesound.
You can have clairaudience and clairvoyance.
You can behold distant objects and hear distant sounds.
Collect the dissipated rays of the mind;
Focus it, centre it on the Atman within.
Fix the plug of self-restraint.
Use the amplifier "Brahmakara Vritti".
Take recourse to the "pick up" of Vichara.
Instal the loud-speaker of "Sadhana Chatushtaya".
Generate the high-volt current of 'intuition'.
You can hear the Anahat, the transcendental music of the soul.
The soundless, noiseless, Atmic flute.
You can realise the immortal bliss of Brahman,
Cosmic consciousness, or Nirvikalpa Samadhi.

MIND AND MAYA

Mind alone is Maya.
Maya is only mind.
Control of mind is control of Maya.
Control of Maya is control of mind.
Maya plays through mind.
Maya havocs through mind.
Maya is the veiling principle.
She hides the Real,
And makes the unreal appear as Real.
Through Jnana-Sadhana,, conquer this mind.

MENTAL POSE

Mental pose is more important than the physical pose;
It is more difficult than the practice of Asanas.

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Keep the mind also steady and fixed on the Lakshya.
Keep it in a balanced state.
Let it not sink down or jump with emotion.
Be always serene, tranquil and calm.
Check its wanderings, make it motionless.
Fill it with joy, cheerfulness and zeal.
Curb the thoughts, desires and cravings.
Annihilate likes and dislikes and building castles in the air.
When the mind is more steady and poised,
The physical pose also will be perfect and steady.

WAR WITH THE MIND

In this war there will be no need
For bombs, missiles or machine-guns.
Fight the battle with the mind:
The time has come now.
You will have to fight single-handed:
Therefore, O gentle youth, Hey Saumya!
Prepare thyself to carry on the fight against thy mind
By the practice of Yama, Niyama, four means,
By developing divine virtues
Like serenity, purity, truthfulness, mercy, etc.,
By concentration and meditation;
And reach the other shore of fearlessness and Immortality.

VEDANTA ON MIND

Some psychologists say:
There are compartments or pigeon-holes in the mind.
There is a big index in the mind:
When you come out of the room,
And come across various objects,
Each impression is indexed alphabetically.

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Some say:
There are various layers in the mind.
Mind is like 'Khaja' sweetmeat or 'Parotta',
Or Puff biscuits of Huntleys.
Each layer receives the impressions from the sense-objects
And glides back quickly.
Some say:
It is like a revolving big Chaddar or canvas.
Some say:
It is like the running wheel of a Diesel Engine.
Some say:
It is like an ocean,
And each Vritti is a wave or whirlpool.
Some say:
It does not function in three dimensions
Of length, breadth and width.
A blank portion is ever ready
To receive new impressions.
If you do not roll the film in the camera
The next impression spoils the previous images.
Even so, if the impressioned layer of the mind
Does not move back,
The new impressions will obliterate the previous ones.
The fact is that the impressioned layer
At once glides back.
A Vedantin says:
Mind is nothing but can appear as everything mysteriously
Through its jugglery or trick.
Conquer the mind by the Light of Vedantic wisdom.

ADVICE TO THE MIND—I

O shameful mind!
You are obstinate and foolish.

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You are like the dog
That strolls in the street.
People pelt stones at the dog,
Again it stands before the door.
Many bitter experiences you had!
And yet you repeat the same things
You are born in a noble family.
High is your parentage.
Thou art born of pure Sattwa,
Keep up your prestige.
Do not run after sensual filth.
Think high, enquire well,
Do virtuous actions,
And rest for ever peacefully.
Thou art born of Ananda;
Thou art born of Brahman.
Go back to your original abode,
And remain ever blissful.

ADVICE TO THE MIND—II

O Mind! Do not vacillate.
Do not stray here and there,
Like the strolling street dog.
You will get pain and sorrow only
From these perishable sense-objects.
Go back to your sweet, immortal Abode
Of ineffable splendour and glory.
You will find there alone
Everlasting peace and immortal bliss.
Abandon your old filthy habits.
Develop dispassion and discrimination.
Rest peacefully for ever in the Supreme Soul.

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SHAVE THE MIND

This is real shaving of Saints, Sadhus and Swamis.
This makes the man perfectly clean and pure.
This constitutes real Tyaga or Sannyasa,
Shave the mind with the krop-razor, discrimination;
Shave the mind with the safety razor of Vichara;
Shave the mind with the Gillete blade of meditation.
Use the strap of dispassion for sharpening the razor.
Use the oil of Satsang for sharpening it in the wet-stone.
Shaving the Vasanas is only partial face shaving.
Shaving the Raga Dwesha is also partial shaving.
Shaving the egoism entirely is full shaving.
Dattatreya and Mansoor shaved their minds well.
Ramdas and Kabir shaved only their minds.
Shaving the head is indeed nothing, nothing.

WEANING THE MIND AND THE SENSES

An ignorant worldly man thinks, feels and imagines.
That there is pleasure in external sense-objects.
This is a terrible and formidable mistake indeed,
Owing to lack of discrimination, dispassion,
Vichara, study of scriptures and Satsang,
He has no idea of the ocean of bliss
In his own innermost Atma that abides in his heart.
Your effort or struggle will be made easy
If you constantly think that the objects are painful,
Illusory, poisonous and dangerous.
Real happiness can be had in one's own Self within.
The mind and senses will be weaned gradually.
They will not run violently towards the objects,
Just as the child will not run towards fire when the finger is burnt once.

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They will move gradually towards the source within.
Make the mind taste the internal bliss a bit daily,
Through Japa, Kirtan, meditation and enquiry.
Remember the Gita Sloka (Chapter XVIII):
"The sensual pleasure is nectar in the beginning
But poison in the end."

DESTROY THE UPADHI—MIND

Wear green spectacles,
All objects will appear green.
Place a white flower before a green glass;
The white flower will appear green.
The greenness in the flower is due to an Upadhi
Or limiting adjunct, the green glass.
Even so, this world is seen with its colours
On account of the Upadhi, mind..
Remove the green glass;
There is no greenness in the white flower.
Annihilate this mind;
There is no world for you.
There is only Brahman and Brahman everywhere.

CONTROL OF MIND IS NOT EASY

Saints and Yogins
Will never think that they have controlled the mind.
Only the deluded Sadhak
Will imagine that he has controlled the mind,
And get a terrible downfall.
It is the very nature of
Life, mind and Prakriti
To be constantly in motion.
When there is the idea in the mind
That the Highest Goal is yet to be achieved,

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You will always move towards it.
If you imagine that you have got to the top,
You will anyhow have to move,
And that movement will be downward;
You will have a downfall.
Aspire for higher and higher realization
Till the breath ceases in the nostril.

NEED FOR MENTAL PURITY

One man is capable, kind-hearted;
He nicely serves patients;
He washes their clothing, removes motion;
He appears to be polite, innocent, courteous.
Nobody will suspect anything unpalatable.
Everybody will take him for a perfect gentleman and saint.
But there is a disciplined, organised mischief inside.
He intrigues and makes parties.
He aims at destruction.
It is very hard to diagnose and scrutinize
One's mental make-up, Bhavas and contents.
Opposite attributes exist in the mind.
Such is the mysterious nature of mind,
The product or son of Maya or Brahman.
Expert psychologists are baffled at it.
Brahman alone knows the mind in all its details.
Very great effort is needed to purify the mind.
Perfect purification of the mind is needed
To attain Self-realization.

PRICE FOR MIND-CONQUEST

If you wish to conquer mind and attain Immortality,
You will have to pay the highest price.

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That highest price is destruction of your egoism.
You will have to annihilate
This self-arrogating little 'I'.
You will have to crush your individuality:
This ministership, premiership, dictatorship,
This doctorhood, engineerhood, and professorhood,
And melt it in the Supreme Being,
You will have to powder your mind;
Vasanas, cravings and "will-to-live".
You must give up all possessions
Including body, mind and senses.
This is the performance of Jnana Yajna
Or, sacrifice of wisdom
In the fire of supreme renunciation.

WAY TO CONTROL THE MIND

I do not allow the tongue to speak evil of others;
I make it sing the glory of the Lord.
I do not allow the ears to hear scandals;
I make them hear sweet Kirtans.
I do not allow the eyes to run hither and thither;
I make them see the image of the Lord.
I do not allow the nose to smell scents;
I make it smell Tulsi and Bael leaves.
I do not allow the hands to do evil deeds;
I use them in the service of saints.
I do not allow the feet to go to any place;
I make them perambulate round the temple.
By controlling the senses, I control the mind.

WEAR THE SHOE OF DISCRIMINATION

The leg is prickable.
The thorn is capable of pricking the leg.

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A shoe removes the contact
Of the thorn with the feet.
Even so the mind is prickable.
It experiences pain.
Rajas is capable of pricking the mind.
Discrimination and meditation can prevent the pricking.
They remove the contact of Rajas with the mind.
They serve the part of a shoe.
They fill the mind with Sattwa or bliss.
They help the aspirant to attain the everblissful Atman.

CONQUEST OF HOPE AND ANTICIPATION

Asha is hope.
Pratiksha is anticipation.
Hope is for things unseen such as pleasure of heaven.
Anticipation is for things seen such as wealth.
Hope and anticipation bring disappointment.
Give up hope and anticipation,
And enjoy the supreme Peace of the Eternal.
To be hopeless is a very high state
In the spiritual sense.
In the worldly parlance people say
"He is a hopeless man.
He is incorrigible."
It has a bad sense.
Hope is a tonic of Maya,
That makes a man stick to this world.
Conquer hope and anticipation
And you will conquer the mind.

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SADHANA FOR MIND-CONTROL

If you give up reading newspapers,
If you abandon playing cards,
If you reduce your time spent
In playing tennis, football and billiards,
You will have ample time to do Sadhana.
Mind is very treacherous;
If you think, when the alarm rings at 4 a.m.,
I will get up after ten minutes,
You will never get up.
You will sleep till 8 a.m.
If you begin to take a few raisins
When you fast on Ekadasi,
The determination will slacken;
You will try to take some plantains, milk,
Then, two laddus, half a seer of milk, etc.
Therefore be firm in your determination.
Come what may, stick to your resolve.
Be adamant; do not give a long rope to the mind;
Cut all temptations in one stroke.

SONG OF SADHANA

(Thars: Sunaja)

Rama bhajo Rama bhajo Rama bhajo ji
Rama Krishna Govinda Gopala bhajo ji.
I will try to learn one new thing every day,
I will do one good act daily, daily..

ANTARAI

I will practise Asanas daily to remove inertia,
I will do Suryanamaskara to get rid of lethargy
I will practise virtues to make the mind positive,
I will never allow the mind to remain negative.

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I will be ever diligent, vigilant and be on the alert,
I will march forward always to attain the goal of life.
Rama bhajo.....
I will never indulge in anything in which the worldlings indulge,
I will not allow the mind to copy and imitate them.
I will try to become like Yudhishthira,
I will strive to tread the path which Buddha has trodden
I will lead the life which Kabir, Nanak, Ram Das have led,
I will emulate Bhishma, Sankara and Guru Dattatreya.
I will remember the teachings of Lord Buddha and Lord Mohammad.
I will practise the precepts of Lord Krishna and Vyasa Bhagawan.
Rama bhajo.....
I will not be careless and say "There is no danger";
I will not be heedless and say "I am perfectly safe";
I will try to fortify myself in all directions,
To resist the subtle workings of the mysterious Maya,
I will try to fence myself strongly and powerfully,
To resist the temptations and snares of Avidya.
Rama bhajo.....
I will not say in future "I will indulge in this just only once",
This "only once" will multiply into thousand and one.
This "only once" will pull me down into the dark abyss,
This "only once" will cause in me hopeless downfall.
I will never say "by and by" and put off doing so.
Opportunities come but once and soon slip away..

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Through the grace of the Lord and my adorable Guru,
I have now found out this clever Maya's trick.
I will do in future rigorous Tapas and meditation.
I will strengthen my resolves and hold Siva's Trisul.
Rama bhajo.....

THE MIND-LAKE

The mind is compared to a lake:
Just as there are waves in a lake,
There are waves in the mind;
The Vrittis are the waves.
If the lake is without waves,
You can see your reflection in it,
Even so, if there are no Vrittis,
You can realise the supreme Self.
When the lake dries up
The reflection of the sun in the lake
Gets absorbed in the sun itself;
Similarly, when the mind-lake dries up
Through purity and meditation,
The reflection of the individual soul
Gets absorbed in the supreme Soul.
Sivananda says:
A reflection or Pratibimba is illusory,
The individual soul is only a reflection;
The Bimba alone is real.
Thou art verily the Bimba or the Source;
Identify yourself with Bimba or Brahman.

THE MIND-RIVER

Mind-river flows steadily
In two directions.
It runs along the plane of discrimination;

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Now the desires are thinned out;
The aspirant attains desirelessness.
He reaches the goal of Moksha.
He attains immortality and freedom.
It also runs along the plane of objects;
Now, desires are intensified;
The mind jumps like a monkey.
The man falls into the abyss of ignorance
And perishes.
O man! allow the mind-river
To run towards the ocean of eternal bliss,
Through the practice of dispassion, discrimination and meditation.
And be happy for ever.

LOADSTONE, MIND AND ITS ABSORPTION

The loadstone derives its magnetic power
From the earth
And then attracts iron filings.
Even so, the mind derives its power
From the Atman or Purusha
And then attracts objects.
Just as water is absorbed
By a hot, iron pan.
Just as camphor is absorbed by fire,
So also the mind is absorbed in Brahman
During Samadhi or Superconscious State.

FREEDOM FROM MIND AND ITS FRIENDS

The Ten "MA"—karas are restless.
They are Chanchala..
Manas (mind) is restless.
Madhukara (bee) is restless.

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Madana (Lord of Lust) is restless.
Megha (cloud) is restless.
Matsya (fish) is restless..
Maa (Lakshmi) is restless.
Markata (monkey) is restless.
Mada (pride) is restless.
Maruta (wind) is restless.
Manini (woman) is restless.
Brahman alone is ever restful.
Attain this and be free.

CONTROL OF MIND AND ITS ATTENDANTS

Control of mind leads to Self-realiation.
How to control the mind, then?
Control the senses first..
It will lead to control of mind.
Eat a little, do charity, and Japa, hear the Lilas of the Lord.
You can gradually control the mind.
Mind has likes and dislikes.
Slay likes and dislikes.
By creating taste for Japa and meditation.
Control the thoughts and emotions.
Reduce your wants, curb desires and cravings.
Annihilate egoism, "I-ness, and mine-ness",
Kill lust, greed, anger, pride, jealousy, delusion—
The attendants of the mind.
All these will help you to control the mind,
And enter the ultimate domain of immortal bliss.

MIND-CONQUEST BY THOUGHT-CULTURE

Thought of a woman arouses passion;
Thought of money generates greed;

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Thought of your enemy creates hatred;
Thought of Himalayas arouses sublime feelings;
Thought of Ananda Kutir generates joy and happiness;
Thought of God arouses peace and bliss;
Thought of Sankara arouses high Adwaitic feelings;
Thought of Lord Buddha generates mercy in the heart;
Thought of Bhima and Shivaji arouses heroism;
Thought of Bhishma generates purity and celibacy;
Thought of Yudhishthira arouses righteousness;
Thought of gambling-den arouses corruption;
Thought of oceans and sky arouses idea of Infinity;
Thought of Gandhiji arouses Ahimsa and service.
Dwell in divine thoughts.
This will control the mind completely.

MORE METHODS FOR MIND-CONTROL

Control of thoughts is control of mind.
Sankalpatyaga is control of mind.
Some thoughts are instinctive.
Some thoughts are habitual.
Some thoughts are irrelevent.
Some thoughts are divine.
Use common-sense and Vichar in controlling the thoughts.
Adopt a combined method.
When the mind wanders bring it back to the point;
When it runs, through law of association,
From tea to tea-estates, then to coffee,
Then to proprietors, thereafter, to New York,
Then to Delhi, to Rishikesh and Badri,
Bring it back in the reverse order.

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Stand as a witness of thoughts for sometime;
Dissociate yourself from the thoughts..
Sometimes become indifferent (Udaseena state);
Sometimes attack the thoughts directly;
Drive them, reject them, shun them.
Command thus, "Get away, I do not want you!"
Sometimes cajole, coax and mock the mind;
Sometimes, make friendship with the mind;
Say "You are very good, O mind!!
You are dear to me! You have helped me much."
Sometimes say,
When unavoidable thoughts enter,
"I do not want you now.
I will dispose you in the evening, wait."
Raise the image of your Ishtam again and again.
Rest in your background of thoughts.
All other thoughts will die..
Think of the source of all thoughts;
All thoughts will perish.
Pray to the Lord, the Creator of the mind,
Surrender to Him in toto..
Recite His Name and do Kirtan;
He will steal all your thoughts.
Serve in the temple, serve the poor, serve the society;
Keep yourself ever busy—
This is another way to control the thoughts..

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APPENDIX ONE

HOW TO FIND
PEACE OF MIND



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HOW TO FIND PEACE OF MIND

PRAYER AND DEVOTION FOR PEACE OF MIND

Pray for him who has done you harm. Send thought-currents of peace and good-will to him and the whole world at large when you sit for meditation or prayer.

Satsang or association with sages and wise men, is indispensable for attaining peace. Also you cannot rest in peace without Ram.

How fortunate and happy is the man who remembers God and sings His Names! The devotee of God is free from all cares, worries, fears, sorrows, pains and tribulations. God takes care of him. He enjoys peace. In his very presence everyone will enjoy peace.

Hear the divine whisper in silence. Realise the power of faith. Feel God's sustaining grace.

Know the way of escape. Build the shrine of love or temple of devotion in your heart. Enter the glorious silence. Enjoy the life transcendent. Live within. Merge in the soul. Know the Self. Become That. Be free and move about happily.

ROOT-CAUSE OF RESTLESSNESS

The cause of all restlessness, quarrels, fights, dissensions, is Ignorance. Selfishness, greed, pride, egoism, hatred are all born of Ignorance; they are products or modifications of Ignorance. The person who

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has realised the oneness of life, the unity of consciousness will never engage himself in strife or quarrel.

The removal of ignorance alone can stop all dissensions and restlessness. Spiritual culture, ethical education and all those methods that are best calculated to instil love and a sense of unity in men and women, can prevent nations from resorting to quarrels and fights. Every man or woman should have a clear and comprehensive understanding of the goal or purpose of life. All people should get spiritual training and ethical culture.

PEACE OF THE SELF WITHIN— MANY METHODS FOR FINDING IT

Peace is the very nature of the innermost Self of man—*shanto-ayam atma.* Even he who strives to realise this Self, has begun to direct his attention towards this Self, enjoys this peace that prevails in the Self. Even as the nuclear explosion spreads destruction for miles around, this superphenomenal experience of the Peace of the Self generates the powerful current of Peace that dispels the darkness of ignorance and disharmony from the heart of those that attune themselves to the Yogi of such experience.

Even a few Yogins of inner spiritual experience, of Self-realisation, Yogins who have attained this inner Peace, can transform the whole world and bring peace, plenty and prosperity. For, millions devoted to them will share the spiritual treasures acquired by them; they will begin to feel that the One Self dwells in all, the one Life lives in all, the One

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Cosmic Will expresses itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise the universal religion of cosmic love. This is the road to peace.

Therefore, turn the gaze within. Shut the doors of the senses. Restrain the turbulent mind. Slay the doubting intellect. Fill your heart with the nectar of faith and devotion. Serve humanity selflessly. Do Japa. Concentrate. Meditate. Pray and wait. Seek the Peace within. Realise the Self. Shine as a Yogi, the greatest benefactor of humanity. May God bless you all with health, long life, peace, prosperity and Self-realization.

PEACE OF MIND
THROUGH MANY-SIDED SELF-CULTURE

Remove suspicion, hatred, ill-will, jealousy, selfishness. Establish peace in your heart by meditating on the ever peaceful self or the Atman that dwells in the chambers of your heart. Then alone will you be able to establish peace in the world. Individual peace alone can lead to the establishment of universal peace.

It is the vanity of man that goads him to reform society without first reforming himself. Vanity rules the world; when two vain people meet, there is friction and quarrel.

Your heart should expand; you should cultivate cosmic love. That is the secret of peace, harmony

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and unity. Serve all; Love all; be good and do good. Think no evil, see no evil, hear no evil, speak no evil. Introspect regularly. Meditate. Remove your own defects. Realise your essential Satchidananda Swarupa, not in the unknown future, but right now, this very second.

Find peace within at first through discipline and meditation, and then disseminate peace outside, in the world. Peace is the divine flame that is fed by the fuel of pure love. Love alone can bring peace on this earth.

WORLD-PEACE AND PEACE OF MIND THROUGH SPIRITUAL AWARENESS

Spiritual awareness in the prerequisite for individual and world peace.

The key to world peace rests with the spiritually conscious leaders of the world.

Selfishness will naturally create discord, disharmony and destruction. Materialism has man's selfishness as its motive power.

Let all cultivate goodness and love. There will then be peace in the world.

Peace can be established through love, goodwill, mutual understanding and sympathy.

The way to peace is the way of truth, non-violence, love, purity, right conduct, tolerance and understanding.

God is peace. Root yourself in peace or God. Now you are fit to radiate peace.

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The transient nature of the world and all bodies and the unceasing inner aspiration for perfection and peace show that there must be that unending Perfection which is Peace and Joy and which must be underlying this perishable, objective world. This Eternal Conscious Perfection is God, and the method of reaching Him is Religion.

MEDITATE AND BRING PEACE TO THE WORLD

Do not feel that you are only an ordinary individual, one in millions. Do not think that unless you have co-operation from thousands and thousands all over the world, nothing of real importance will be done. No, you forget that every thought sent out by you, you the humble individual that you think you are, every thought sent in the proper manner with full trust in God, for pure unselfishness, has behind it the support of all well-wishers, embodied and disembodied. You do not know how many great well-wishers of the world are everywhere in spirit ready to give invisible help to selfless workers.

Every thought that you send out is a vibration which never perishes. It goes on vibrating every particle of the universe and if your thoughts are noble, holy and forcible, they set in vibration every sympathetic mind. Unconsciously all people who are like you take the thought you have projected and in accordance with the capacity that they have, they send out similar thoughts. The result is that, without your knowledge the consequences of your own work, you will be setting in motion great forces which will

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work together and put down the lowly and mean thoughts generated by the selfish and the wicked.

Just as the sun goes on continuously converting into vapour every drop of water that is on the surface of the earth and just as all the vapour thus rising up gathers together in the form of clouds, all the thoughts that you project from your own lonely corner will mount up and be wafted across space, join similar thoughts projected by those who are like you and, in the end, all these holy thoughts will come down with tremendous force to subjugate and destroy the evil forces which at present threaten to overpower the good.

If every reader of this message makes it a point to devote one hour every day in mditation, to the projection of *peace thoughts,* there will be thousands of people doing the same thing every day and the total effect of such combined thought projection is inestimable. Not only will there be the individual force of every such person acting in co-operation, but the additional strength received from Invisible Helpers, the ever present Masters, the Videhas, who will silently guide all and make them pursue the right path. They are the great Beings who enter into the intellects and emotions of every good and pious person and use the person as instrument for serving mankind.

Will you not, therefore, make now this resolve of devoting at least one hour every day to project thoughts of peace so that the present troubles and turmoils of the world may cease? This is a very simple

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thing that you can do. Yet the response from the Almighty and His agents will be of great value.

Make your own individual appeal to God and ask Him to send Light to help humanity for the establishment of peace and promotion of happiness.

PEACE-TECHNIQUES FOR THE NATIONS

The aim of the nations should be to direct their power towards the transformation of the hearts of the people from the subhuman and the weak human nature into the rightly human and divine natures through right government, right education and insistence on right living, based on perfect truth, not merely relative, but absolute.

This shall effect the great renaissance for the healthy and peaceful life of all on earth, and also for the Eternal Life transcending the earthly life.

The solution for world peace lies in complete spiritualisation of the outlook of mankind. Any effort for a sustaining peace other than this, however mighty it may be, is doomed with sure failure. Peace derived through finite means, let alone by the might of the arm, can only be limited. The means must therefore be infinite.

SPIRITUAL NATURE OF PEACE

Peace is absolute serenity and tranquillity, wherein all the mental modifications ,thoughts, imaginations, whims, fancies, moods, impulses, emotions,

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instincts, etc. cease entirely and the individual soul rests in his own nature, in his own pristine glory, in an unruffled state. It is not, of course the temporary conditions of mental quietude which worldly people speak of, in common parlance when they retire for a short time to a solitary bungalow in a forest for a little rest, when they are tired after a long journey.

Peace is the fourth condition of superconsciousness. Peace is the realm of infinite bliss, eternal life and eternal sunshine where cares, worries, anxieties and fears which torment the soul here, dare not enter; where all distinctions of caste, creed and colour disappear in the warm embrace of Divine Love and when desires and cravings find their full satiety. Peace is Eternal Life in the Pure Spirit, Pure Consciousness or Highest Self.

GREATNESS OF THE MEN OF DISCRIMINATION AND THE INFINITE PEACE

Peace is not an external object. Peace is not in accumulation of wealth. Peace is not in erudition. Santi or peace is in that man who has given up mineness and I-ness, who has given up Trishna, desires, longing for objects. That man alone will have peace.

Peace is not in a dak bungalow. Peace can be enjoyed only by him who has got Vairagya, who has understood the magnitude of human sufferings here, who knows the real value of this earth, composed of five elements, colours and sounds, who has understood the worthlessness of the perishable objects and passing power and position in this world and who has no desire for them.

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The world is nothing for a man of Vichara. He who has found out the real worth of this world, who yearns for Liberation, who has understood that beyond the names and forms there is one eternal, everlasting Atman or Brahman, and who practises self-discipline alone can have peace. Such a man is the King of kings, Atmasamrat, not he who is simply carried away by a little colour, by a little touch, a little nervous titillation.

He is ever miserable who has not got Viveka and Vairagya, who does not discriminate between the eternal and the non-eternal, between the real and the unreal.

To a man of Vichara the world is nothing more than a little bit of sensation and titillation of nerves. Therefore, develop Vichara, Viveka, and Vairagya. Vairagya is a mental state. The man who has Vairagya is the strongest man. He has inner spiritual strength born of dispassion. He is the most peaceful man. Vairagya is real spiritual wealth, because it opens the door of intuition, the door of Brahman, where you will get eternal sunshine, everlasting peace and bliss, whose nature is Satyam, Jnanam, Anantam, Vijnana Ghana, Anandaghana, Chidghana.

Look within. Realise your oneness with the one Supreme Intelligence and Wisdom that dwells in the chambers of your heart.

PEACE OF MIND THROUGH DESIRELESSNESS

Desire is the greatest enemy of peace. Desire causes distractions of various sorts. Therefore give up all desires.

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Peace can be found only within. You cannot certainly find it in external objects. Look within. Sit silently in a room from half an hour to one hour. Close your eyes. Relax the muscles and nerves. Concentrate on a point between the two eyebrows. Withdraw the senses and the mind from the external objects. Forget the body and the world. Meditate regularly in the early morning hours. Enter into the great calm or the secret place of the Most High.

SUPREME PEACE BY SELF-CONQUEST

If you annihilate selfishness, greed and egoism, nature will work for you. You will have to co-operate with nature; then nature will carry your burden of life on its head. You can remain quite at ease. You will be free from cares, worries, anxieties, responsibilities and fear. The individual will will become one with the cosmic will. Your aim will become one with that of the cosmic. Then there will be no obstacles or impediments in your way. Whosoever makes surrender of his selfish aims and interests to the Will of the Lord, will enjoy supreme peace and perennial bliss.

PEACE—A POSITIVE VALUE

Peace is not merely the absence of noise, tumult, strife or quarrels, controversies or disputes. It can hardly be acquired from external sources.

It is not a condition of environment from which all undesirable elements are removed. If three Sadhus live in a solitary cave in the Himalayas, if they fight amongst themselves, if they harbour in their hearts

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jealousy, hatred and ill-will, they will pollute the most peaceful environment and the tranquil atmosphere of the place.

The peace that transcends thought, imagination and speech, is not an inert passive state. It is not a hypnotic trance. It is not a negative psychical condition. It is a positive state of spiritual attainment. It is your centre, ideal and goal.

It is the pivot of human life. It is soul's quest. It is perfect awareness. It is a magnanimous state in which the Yogi enjoys highest divine bliss and transcendental divine knowledge.

The Yogi is in communion with the supreme Soul or Paramatma. He becomes absolutely desireless and fearless by drinking this divine nectar of peace.

Peace is your birthright. Peace is filling your beings within and without. Peace is in front of you, behind you, to the right, to the left, above and below. Peace is the only living reality. Names and forms are mere illusions. Realise this peace and be free. Wonderful is the power of peace that brings joy and eternal bliss.

A LIFE OF SPIRITUAL PEACE

Live according to the Divine law of love or the golden rule. First endeavour to harmonise your own affairs. Establish first the kingdom of peace within your own heart. It is individual peace that paves the way for universal peace. The attainment of an inner calm is the greatest work you can do for humanity.

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A Yogi who has realised the peace that passeth understanding radiates peace to all the corners of the world. Those who come in contact with him are influenced by his sweet, soul-elevating harmonious vibrations. Hatred ceases in his presence.

It is useless to talk of abolition of war while you are all full of petty jealousy and hatred. Remove your discordant, inharmonious vibrations first. There will be no more war between one nation and another, then. Individuals go to constitute a nation.

Lead an ideal life of peace. Kill ruthlessly all suspicion, prejudice of all sorts, envy, jealousy, selfishness, greed for power and possessions. Lead a simple life. Practise meditation daily and establish peace in your own heart. Then radiate it to your neighbours and all who come in contact with you. Disseminate it far and wide. Preach the gospel of peace to all men and women of the world.

WHAT IS PEACE?

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically, it is the absence or cessation of war.

Peace is the very nature of the soul or Atma. All the Vrittis or modifications of the mind are dissolved in the soul. There is no Sankalpa or thought in the soul.

The peace of God fills your heart. Realise this stupendous peace of God that passeth all understanding through meditation and devotion.

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Peace is a divine attribute. It is a quality of the soul. It cannot remain with greedy persons. It fills the pure heart.

Speak, move, act in peace. Peace is the happy, natural state of man. It is his birthright. War is his disgrace.

WHERE IS PEACE?

Peace is not in the heart of the carnal man. Peace is not in the hearts of ministers, advocates, businessmen, dictators, kings and emperors.

Peace is in the hearts of Yogins, sages, saints and spiritual men.

Peace is not in money, estate, bungalows and possessions. Peace does not dwell in outward things, but within the soul.

Withdraw yourself from external objects, meditate and rest in your soul; you will realise everlasting peace now.

Wealth, women, children, property and palatial buildings cannot give you everlasting peace.

Peace deserts the lustful; it runs away from selfish people. It is an ornament of a Paramahamsa.

HOW TO FIND PEACE?

If you wish to enter into the Great Peace of God, all the worldly desires must die, all the senses should be brought under your perfect control, and the mind should be stilled.

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He who does not practise any meditation cannot possess peace of mind. How can there be happiness for the unpeaceful?

You can have peace of God without the help of money and outwardly favourable circumstances. You may have sorrows, and yet you may enjoy the inward harmony and peace, if you rest in God by withdrawing the senses, by stilling the mind and eradicating the impurities of the mind.

You find it very difficult to free yourself from the clutches of sensual objects; but, if you remain as a Sakshi or silent witness, you will not be affected by them. Therefore, cultivate the Sakshi Bhava and remain as a witness of the Vrittis or waves of the mind. You will enjoy the Peace of the Eternal.

Develop universal love. This will help you to live peacefully with all men and all creatures. Love and peace are inseparable. Where there is love, there is peace and wherever there is peace, there is love.

ENEMIES OF MENTAL PEACE

Greed, lust, jealousy, envy, anger, pride and egoism are the six enemies of peace. Slay these enemies by the sword of dispassion, discrimination and non-attachment. You will enjoy perpetual peace.

Anger, greed, jealousy, hatred are all enemies of peace. Develop goodwill, co-operation, mercy, compassion, non-resistance or non-retaliation to injuries done to you, forgiveness, contentment, nobility and cosmic love.

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Perfect security and full peace cannot be had in this world, because this is a relative plane.

All objects are conditioned in time, space and causation. They are perishable. Where then can you look for full security and perfect peace?.

You can find this in the immortal Self. He is an embodiment of peace. He is beyond time, space and causation.

Jealousy is an enemy of peace. It is also another canker that consumes a man. Don't allow it to grow in you. Curb it. Nip it in the bud. It is nothing but petty-mindedness. Jealousy can be eradicated by developing the opposite quality,—nobility or magnanimity. See God in all. Jealousy will vanish. Develop contentment.

Through Sat-bhavana attain Knowledge of the Self. Then ignorance, egoism, anger, jealousy, etc., will vanish. You will enjoy the ineffable peace of the Self, you will ever remain drowned in the ocean of Peace and supreme bliss.

REALMS OF INNER STILLNESS

Look within the chambers of your heart. When you are established in the highest Self within, you will not be shaken by heavy sorrow, loss or failure and inharmonious or disagreeable vibrations.

You will tide over all difficulties and crises in life easily and will come out with triumph in all life's experiences.

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Mysterious is this peace; marvellous is this peace; realise this peace.

You will find this peace in the quietude of your inner being, through deep meditation. Have four sittings in winter and two in summer. Be regular in your practice. Regularity is of paramount importance. You can grow in peace and spirituality only if you are regular in your practice of meditation.

Attain that peace that passeth understanding by silencing the bubbling thoughts and eradicating all desires, cravings, or sense-hankerings.

Reach the kingdom of inner stillness or domain of infinite peace through spiritual meditation.

If you can still your mind, you can still tempests or cyclones or the surging sea. Rest in the ocean of peace. Root yourself in the Self within. Now you will be able to neutralise the dark forces of hatred, jealousy, disharmony, rupture and distraction within you and around you.

Nothing can bring you peace but yourself. Nothing can bring you peace but the victory over your lower self, triumph over your senses and mind, desires and cravings.

If you have no peace within yourself, it is fruitless to seek it in external objects and outward sources.

Peace comes from prayer, Japa, Kirtan, meditation, good and sublime thoughts and understanding.

Develop cosmic love, kindness, forgiveness, Understand the views of others. Selflessness, desireless-

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ness, non-attachment, freedom from I-ness, mine-ness and cravings, devotion to God or Atma, self-restraint, control of the mind and the senses, bring happiness and peace of mind.

World peace comes from goodwill, sympathy, tolerance and right understanding between nations, as well as from striving after a common good and common welfare.

Cultivate peace first in the garden of your heart by removing the weeds of lust, hatred, greed, selfishness and jealousy. Then only you can contribute peace to the world; then only those who come in contact with you, will be benefited by your vibrations of peace and harmony.

SELF-KNOWLEDGE FOR PEACE OF MIND

Man has forgotten his inherent nature on account of ignorance and so he is tossed about hither and thither in the ocean of this Samsara by the two currents of Raga and Dwesha, likes and dislikes. He is not leading the Divine Life, and therefore he has become a slave of his senses, passion and impulses.

He vainly searches for his happiness in perishable objects that are conditioned in time, space and causation and therefore he has no peace of mind.

The musk-deer does not know that the fragrance of musk is emanating from its own navel. It wanders about here and there to find out the source of this smell. Even so the deluded ignorant man is not aware that the fountain of bliss is within himself in

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the Immortal Atma or Soul and he is running after the external perishable objects to get happiness.

You can have permanent peace if you turn mind from the objective universe and live in the Divine within your own heart. You can be free from cares, worries, anxieties, fear, delusion, doubt, etc., only if you lead a Divine Life by getting purity of heart and concentration of mind.

NATURE OF INNER PEACE

Real deeper peace is independent of external conditions. Real abiding peace is stupendous stillness of the Immortal Soul within. If you can rest in this ocean of peace, all the usual noises of the world can hardly affect you. If you enter the silence or the wonderful calm of divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away.

Motor-cars may roll on the streets, boys may shout at the pitch of their voices, railway trains may run in front of your house, several mills may be working in your neighbourhood and yet all these noises will not disturb you even a bit.

MEN OF PEACE—THEIR MESSAGE

Desire or Trishna (thirsting for objects) is the enemy of peace. There cannot be an iota or tinge of happiness for a man who is thirsting for sensual objects. The mind will be ever restless and will be

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hankering after the objects. When this thirsting dies, man enjoys peace. Only he can meditate and rest himself in the Self.

Rich people possess immense wealth. They have all sorts of comforts, easy circumstances and easy-going life. They have decent motor-cars, beautiful bungalows, etc. They take dainties and palatable dishes and go to hill-stations during summer. And yet they have no peace of mind, because they have no inner harmony.

There is discord in their hearts on account of their greed, selfishness, egoism, lust, pride, hatred, anger, fear, worry, etc.

Outward harmony and quietness cannot give you real peace of mind. The peace of God is an internal state. You can have it without the help of money and outwardly favourable circumstances.

Lord Jesus was persecuted in a variety of ways. He was put to death on the cross, and yet what did he say? He said, "O Lord, forgive them. They know not what they are doing." How peaceful he was even when his life was at stake! He was enjoying the inner peace. No tribulation or calamity could touch him.

PEACE FROM LOYALTY TO GOD

Be always cheerful and smile away your worries and difficulties. Follow the correct principles of living. Live an ideal life.

Be moderate. Silence the surging emotions.

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Do not be carried away by the temptations of the world. Be on the alert. Be wise. Get away from the company of the materialistic persons.

Soar high in the service of the Lord manifest in the poor, sick and the distressed. Unrest and agitation will cease and the bliss of peace will fill thy heart.

You must be unflinchingly loyal to God. Always act with faith and determination. Be firm in your resolves and fiery in your determination.

Put your heart, mind, intellect and soul for the service of others. Living in the world dispassionately and doing selfless service is the noblest Sadhana.

When you do your all actions for God's sake, for the fulfilment of His purpose without the desire for fruits, you will get illumination and perennial peace, bliss and joy of God-realisation.

PEACE BY A SIMPLE LIFE

Lead a simple life. Live to serve others. Cast off all cares and anxieties, for God is there to look after you. He is the very embodiment of mercy. Be grateful to Him. Establish yourself in the kingdom of peace within your heart.

Develop Vairagya. Without Vairagya and restraint of the senses, no spiritual Sadhana is possible. The energy will leak out if Vairagya wanes. Are you so very blunt and ignorant that in spite of repeated blows, tribulations and afflictions, you are still so tenaciously attached to this mundane earthly life?

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Be wise. Wake up now. Realise the perishable nature of the world. Turn your gaze within, and be ever happy.

Keep the reason pure. Free yourself from egoistic notions. Destroy the feeling of I-ness and mine-ness. Attain liberation. Be free. Enjoy the bliss. Be established in the deep, abiding peace.

PEACE THROUGH SELF-EXERTION

Peace is the very life-breath of man. Even if you are the emperor of the whole world, of what use is your royal post if you do not have peace?

You can have permanent peace, if only you turn your mind from the objective universe and live in the Divine within.

Fate is a non-entity. Fate is nothing but inevitable consequences of your own actions done in your previous births. Your actions determine your destiny. Therefore, you can easily conquer your so-called fate by right exertion, Purushartha.

Mould your destiny by noble actions. Be kind. Have compassion for the distressed. Live in peace and harmony with your fellow-men. You will attain the bliss of Immortality.

PEACE BY PSYCHOLOGICAL SELF-AWARENESS

Think rightly. Think correctly. Understand the laws of nature. Detach yourself from the lower mind.

Separate yourself from unspiritual thoughts. Stand as a silent witness. Do not identify yourself

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with them. Do not be carried away by their surging force. Divert your mind towards its ultimate Source.

Just as fire gets extinguished when the fuel is withdrawn so also the mind is absorbed into its Source when the thoughts are annihilated. Perfect peace and bliss is now attained.

PEACE OF MIND BY EGOLESSNESS

Eternal spiritual life cannot be attained without the renunciation of the petty sensual life. The secret of renunciation is the renunciation of egoism and desires.

Some think renouncing the family and the material world alone is the real renunciation. But it is actually not so. One should not neglect his own Swadharma and responsibility in the name of renunciation.

What is wanted is the renunciation of the tiny ego, lust, anger, greed, petty-mindedness, name and fame and such other negative qualities that stand in the way of one's perfection, self-evolution.

To want nothing is indeed the most efficacious way to attain the highest Good. But if you crave for a thing, you will not get it. Renounce the craving for the object, the object will follow you by itself.

Renounce the evil Vrittis of the mind through regular introspection and by cultivating their opposite Sattwic qualities. You will attain Godhead. Renunciation alone can make you fearless and happy. It is the bestower of eternal peace and immortality.

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PEACE BY DOING GOOD TO OTHERS

All the phenomena of nature are governed by one infallible law, the law of causation, the law of Karma. It is this law that keeps up the inner harmony and logical order of the universe. No phenomenon can escape from the operation of this mighty law.

Any action is bound to react upon the doer with equal force and effort. If you do some good to another man, you are really doing good to yourself; because there is naught else but the all-pervading Self. Your virtuous actions will react upon you with good effects. They will bring you joy and happiness. Your wrong, unjust actions will react upon you with bad, miserable effect. They will bring you sorrow, grief and affliction.

Therefore, always do good to others. Lead a righteous life. Never hurt others. Be kind to all. Live to do good to others. Your life will be blessed and blissful.

PEACE BY PERSEVERANCE IN SADHANA

Reject everything that stands in the way of your spiritual progress. Make yourself worthy of receiving the Divine Grace through regular Sadhana.

Be optimistic. Be waiting patiently. Persevere in Sadhana. One day or other, the life will be illumined by the Grace of the Lord.

Righteousness is your best companion of life. Truth and non-injury are its brothers. Desirelessness

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and dispassion are the kernel of a pure heart. Make friendship with these and reach the illimitable domain of eternal bliss and perennial peace.

When you enter the silence through deep meditation the outside world and all your troubles will drop away. You will enjoy Supreme Peace. In this silence is Light of lights. In this silence is real strength and joy. Shut out the doors of the senses. Still the thoughts and emotions. Sit motionless and calm in the early morning hours. Ignore the coloured lights. Have a receptive attitude. Go alone with the Lord. Commune with Him. Enjoy the abiding Peace in Silence.

SECRET OF MENTAL EQUIPOISE

If you wish to enjoy unbroken peace of mind, if you want to annihilate this false identification of the Immortal Satchidananda Atman with the perishable body, mind and senses, if you want success in all your undertakings and spiritual progress too, always try to see without seeing, hear without hearing. Then alone will you ever have a balanced mind.

Even though you see and hear, no impression will be produced. No Vritti will arise, because the Brahmakara Vritti is functioning. This is the Adhyatmic technique prescribed by Lord Krishna—*Yogasthah kuru karmani sangam tyaktwa Dhananjaya*—Dwelling in union with the Divine, perform actions without attachment."

How to see without seeing and hear without hearing? The Buddhi must be ever alert and in union with the Atman within. The nature of the mind is to

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flow outwards towards the objects. Through its strength, the eye sees, the ear hears, and the other senses function. The Buddhi which does not discriminate, identifies these senses and the mind with the pure untainted Atman, and, in consequence, imagines that the Atman suffers or enjoys, when the senses bring suffering or enjoyment. If, on the other hand, the Buddhi is in constant union with the Atman, you will be able to look on equanimously at the passing phenomena with Sakshi-bhava (attitude of a witness). You will really understand the secret underlying Lord Krishna's utterance: *Guna guneshu vartanta iti matwa na sajjate.*—"Realising that the senses move amongst sense-objects, he is not shaken."

This is a strange world. Even Lord Krishna and Lord Siva are censured. You will often come across people who violently criticise you. You will meet with repeated failures in your endeavours. In the worldly sense, you may be poor, diseased and miserable; but if you practise the above Sadhana, you will ever be blissful, peaceful and wise. All your endeavours will be crowned with success. You will have rapid spiritual progress.

UNIVERSALITY OF RESTLESSNESS AND THE WAY TO PEACE

There is mental uneasiness, dissatisfaction, discontentment and restlessness, even in the multi-millionaires and kings.

Some kind of sorrow, misery or pain is invariably present even when they are in the height of enjoyment of worldly pleasures.

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Is there any man on earth who is absolutely happy? When the marriage of his second son is being celebrated, the remembrance of the death of his first son who passed away only some time ago, torments his mind.

Mind is so constituted that the rhythm of pleasure and pain is kept up like the rhythm of systole and diastole of the heart.

You entertain the fear that the happiness will pass away soon, when you are in happy surroundings. This kind of feeling adds pain when you are in the enjoyment of sensual pleasures. Even if you remove the pain by some means or other, it again manifests itself in some form or other such as loss of property disease, death, hostility and disappointment.

Every man feels that he is in want of something, the nature of which he does not understand. He seeks in the accomplishment of ambitious projects, the rest and peace that he feels he is in need of. But after all he finds to his great sorrow and disappointment that worldly greatness, when secured, is a delusion and a snare. He actually does not find any lasting happiness in it. The coveted degrees, diplomas, titles, honours, power, position, name and fame prove of no avail in the long run. In short he gets all that he imagines will give him happiness. But actually he finds no rest or peace.

You can never achieve absolute happiness in a relative physical plane of the pairs of opposites. The pairs of opposites rotate in their turn.

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Death follows life; Night follows the day. Light follows darkness. Pain follows pleasure. If you really want God, you will have to give up all objective pleasures and the desire for them. If you really want God, you will have to give up Kamini and Kanchana (lust and gold) in thought, word and deed. The real Viveki will shun the objects ruthlessly.

There are four kinds of pleasures, viz., sensual pleasures, emotional pleasures of poets and artists, intellectual pleasures of orators and philosophers and spiritual bliss of Jnanis. The last is the highest form of transcendental happiness.

Happiness comes from peace of mind, peace of mind comes from a state of mind wherein there are no desires, no Kama, no Vishaya, no thoughts of objects. You would forget all ideas of pleasure before you enter the actual domain of peace. Happiness is in Atma. It is in meditation; it is in the study of the Upanishads.

Hence the best mode of getting rid of any class of pain is through will-power and Titiksha, through diversion of the mind, the withdrawal of the mind from the body, taking the mind out of the body and fixing it in Atma.

Have real Vedantic Vichara. Keep your mind ever in auto-suggestion. Ever feel that the pain is going. It is half-gone. It is nearly gone. Feel that you ar better than yesterday. Fell that you are all right. Feel that you are all-healthy. Feel that you are Immortal Sat-Chit-Ananda Swaroopa. Tat Twam Asi,—That thou art.

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MENTAL PEACE BY FEWER WANTS

You can enjoy much peace of mind if you do not poke your nose into the affairs of others. Mind your own business and rest in real peace.

The fewer the wants, the greater is the peace. Lead a life of perfect virtue. Let simple living and high thinking be your motto. Luxuries and comforts buy misery.

Conquer all that is base in you through discrimination and meditation. Rooting yourself in the Atman, maintain inward calm, serenity and unbroken peace even amidst the worst trials and tribulations.

PEACE AND HAPPINESS BY SELF-KNOWLEDGE

Every man or woman in this world wants everlasting happiness. This is his or her innate or inherent feeling. This indicates that his own Soul is an embodiment of bliss.

He builds bungalows; he marries and begets children; he accumulates wealth; he goes to America to get diplomas in order to become a very big officer; he moves in big cars. But ultimately he feels miserable, dissatisfied, discontented and restless. He always feels a want. He has no peace of mind.

He searches for his happiness in external, perishable objects. He moves in wrong directions. He wants to get water in the mirage, silver in the mother-of-pearl, and so he is disappointed.

Search for the undying permanent bliss within your own innermost Atma by purifying and steady-

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ing the mind and fixing it on the Immortal Soul within. You will surely attain this.

Everybody wants in the world a deep and full knowledge of everything. He gets D.Litt., and Ph.D., titles. He joins Research Institutes. But he does not attain what he wanted. He is still ignorant, restless and dissatisfied. He always wants more knowledge. This want can only be removed if he attains the supreme Knowledge of Brahman or the Eternal.

Then again man wants freedom and independence. In his heart of hearts he does not want to serve anybody or remain under the control of anybody in this world. He wants full freedom and independence. He wants to be the Lord of everybody. This gives the clue that his own Atma is the true Lord of lords, ever free, ever independent. Realise this ever-free inner Atman. Then alone can you be free and independent.

MENTAL PEACE THROUGH SAINTLINESS

Silence is Peace. When the mind ceases functioning, when all desires are extirpated, when the senses are withdrawn in the mind, you will enjoy the Supreme Peace of the Eternal.

This innermost Atman that lies concealed in the chambers of your heart, is an embodiment of Peace. Attain this peace through desirelessness, discrimination and constant meditation on the ever-peaceful Atman which abides in the chambers of your heart.

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To enjoy this supreme Peace you should be humble, pure, forgiving, tolerant, unselfish, I-less, mineless, generous and charitable.

Be truthful. Truth is the gateway to the Kingdom of Peace. Draw inspiration from the lives of Saints who led a life of Truth and penance.

Self-control, self-restraint and self-denial are necessary for the attainment of supreme Peace. Develop these virtues to the maximum degree.

Be bold, kill this jealousy, the enemy of peace, through complacency, magnanimity and nobility. Be compassionate towards people who are in distress. Serve them. Be indifferent towards evil-doers. Be friendly towards all. Thus enjoy the everlasting Peace of the Soul.

REAL EDUCATION FOR FINDING PEACE

If you wish to have Peace, all that you have to do is to awaken Man to his own real Nature.

It is a great psychological advantage to tell man that what he is, is of greater moment to himself than what the world around him appears to him to be; and to make him realise that the world depends on what he is, and thus educate him to find the Peace within himself, so that the world might enjoy Peace.

True happiness has nothing to do with money, possession or other material objects. You cannot buy happiness. It has to come from within.

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Conquer Trishna (craving) and attain the everlasting peace of the Eternal. Be a hero in the inner battle. March boldly.

EIGHTEEN LESSONS FOR MENTAL PEACE

1. Don't expect; don't hope.
2. Don't keep in the heart any injury done by others.
3. Don't mix with rich people.
4. Don't compare.
5. Don't build castles in the air.
6. Don't brood over the past.
7. Don't plan your future.
8. Don't get angry on any account.
9. Don't expect any return for your services or help.
10. Don't multiply your acquaintances.
11. Don't be familiar with anybody.
12. Don't keep bad company.
13. Don't squander your wealth.
14. Don't think too much of yourself.
15. Don't make mountains out of little moles.
16. Don't be extravagant.
17. Don't make much of trifling things.
18. Don't forget God.

NINETEEN LESSONS FOR MENTAL PEACE

1. Take recourse to solitude.
2. Live alone; do not mix.
3. Keep 4 clothes. 1 blanket, 1 Lotta.
4. Eat two or three things only. Dhall, Rottie, or Dhall, rice and vegetables.

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5. Observe Mowna (silence).
6. Practise Asanas and Pranayama.
7. Do Japa and Meditation.
8. Study Yoga Vasishtha, Gita, Upanishads, Avadhoota Gita and Viveka Chudamani.
9. Have Satsang.
10. Possess Santosh or Sattwic contentment.
11. Don't plan.
12. Don't hope or expect.
13. Destroy desires—Nishkama state.
14. Destroy anger—Akrodha state.
15. Destroy hatred—Nirvaira state.
16. Have equal vision—Samata state.
17. Practise constant Vichara.
18. Develop strong patience.
19. Have Kshama, Titiksha, tolerance, Daya, Karuna, Udarata, benevolence, universal love.

ACHIEVEMENT OF PEACE—A SLOW PROCESS

You will find Mowna, solitude and non-mixing as great helpers in the achievement of peace.

Development of virtues like Daya, love, Karuna will remove the cruel nature of the heart. Pranayama, meditation and Vichara will check restless nature, will destroy emotions and passions. You will rest in peace. What is wanted is steady Abhyasa. You must not be hasty.

Peace comes gradually, slowly, stage by stage, step by step. Wait patiently.

PEACE AS GOD AND THE KEY TO IT

The way to peace is the way of tolerance, truth, understanding, purity and love.

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Find peace within, first through discipline and meditation and then disseminate peace outside in the world.

God is peace. Root yourself in Peace or God. Now you are fit to radiate Peace.

The entire universe is one mass of Consciousness, for it is pervaded by the Atman.

PEACE THROUGH AVOIDANCE OF COMPARISONS

If you are earning one hundred rupees per month, do not compare yourself with a man who is earning five hundred rupees, per month. If you so compare, you will get discontentment. This will disturb the peace of mind.

Compare yourself with a man who is earning rupees twenty-five only per month. Thank God for having given you this present state. There is no end for your desires. Contentment alone can calm your restless mind. There is no wealth greater than contentment. Worldly ambitions are useless. Aim high. Aim at attaining Brahman. Have this highest spiritual ambition. This will annihilate all vain worldly ambitions. Worldly ambitions will land you in pain, sorrow and disappointment.

SAMAHITA CHITTA AND FREEDOM FROM WRONG MENTAL MODIFICATIONS

Give up evil company. Subdue lust, anger, avarice by constant effort. You will enjoy peace, joy and immortality.

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He who has a balanced mind (Samahita Chitta) is really a happy and strong man. One has to discipline the mind carefully for a long time. He may tumble down again and again. He may commit mistakes. But he will get sanguine success if he is vigilant, patient and persevering.

Balance is Jnana. Gita says: "*Nirdosham hi samam brahma.*" The Eternal is incorruptible and balanced.

Keep the mind cool always. Do not be irritated by petty things. Irritability is weakness. Balance is strength.

You should be entirely free from all sorts of Vikaras (evil modifications of the mind) at all times (Sarvada) even under the worst provoking conditions or adverse environments or circumstances and possess a balanced mind. Then only can you enter into deep meditation and Samadhi.

PEACE AMIDST DIN AND BUSTLE OF LIFE

By leading a forest-life you cannot attain the final emancipation. The deer, the tiger, the birds, though they lead a forest-life cannot attain salvation.

You must have a calm and desireless mind. You must possess dispassion, discrimination, faith, self-restraint, true renunciation. Then only can you have solitude even in the bustle of a city.

Even if you become the Emperor of the whole world, you can hardly enjoy real peace and bliss so

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long as you have cares, worry, anxiety, fear, lust, greed and desires.

IGNORANCE THE CAUSE OF PEACELESSNESS

Causes of grief by thousands and causes of fear by hundreds, day by day overwhelm the ignorant.

Knowledge of Atma alone can give real peace, happiness, and immortality.. Therefore, conquer Maya. Realise Atman through meditation. Then you will become the real Emperor of emperors.

From ignorance or Avidya desire is born. To realise the objects of desire, man does Karmas or actions, likes some and dislikes others, expects fruits of his actions and is therefore bound to the wheel of birth and death.

Attain Brahma Jnana or Knowledge of Brahman or supreme Self. Pain, sorrow and suffering will cease. You will achieve bliss, immortal everlasting peace and perennial joy. You will be freed from birth and death.

MENTAL PEACE THROUGH NON-ATTACHMENT

The subject of non-attachment is of universal importance.

Attachment is the most powerful weapon of Maya for binding the Jivas to the Samsaric wheel of birth and death. You would have never come into this world, had it not been for attachment.

The attachment first starts with this physical body. Then all other attachments crop up. Then

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comes relationship of father, mother, brother, sister wife, son, friend, etc.

One may be attached to a place, person, or an object. Wherever there is attachment, there is the idea of Mineness or Mamata. Attachment is a kind of very strong glue that binds the mind with the objects. Why does the mind get attached to objects or persons? Because it finds pleasure in objects or persons. Wherever there is pleasure, the mind gets attached there. It is attached to wife, son, house, property, money or a friend, because the mind finds pleasure in these objects.

Attachment is the root-cause for human sufferings. It is the product or effect of ignorance or Avidya. It is a modification of nescience or ignorance.

It is attachment that brings us again into this Mrityuloka. The seeds of attachment are ingrained in the subconscious mind. We have to obliterate or fry up all these seeds through right thinking, Vichara and Atma-Jnana. We have to cut all these illusory attachments through the sword of non-attachment or Vairagya. The Gita says, *"Asangasastrena dridhena cchitwa."*—"Cut this tree of Maya with the sword of non-attachment." (Chapter 15)

Develop internal Vairagya by understanding the illusory nature of this world. Remember the pains of this Samsara, viz., birth, death, old age, diseases and miseries of this world. Place before the mind the glorious life in Atma and the immense bliss of a spiritual life. Remember the Saints and Yogins and Jnanis like Sri Sankara, Mansoor, Shams Tabriez,

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Jnana Dev and their teachings. Slowly the mind will be weaned from sensual objects. It can be gradually turned towards God and higher things. Have recourse to Satsang.

Do Atma-Vichara. Meditate daily. That man who has no attachment in this world, is the most happy man. He is God Himself. His joy is indescribable. He must be adored.

MENTAL PEACE THROUGH CONTENTMENT

You all know the maxim, 'A contented mind is a continual feast'. The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly.

Contentment is a powerful antidote for the poison of greed. Just as a man who comes from a long walk in the sun is quite refreshed by taking a plunge in the Ganges, so also that greedy man who is burnt by the fire of Lobha, finds immediate joy and relief by a dip in the ambrosial water of contentment.

Although people know that contentment is a virtue that gives peace of mind, yet they do not try to develop this virtue. Because they have lost the power of discrimination and the power of Atmic enquiry or Vichahra Shakti on account of passion and greed.

Contentment can never make you idle. It is a Sattwic virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of man and moves his mind towards divine contempla-

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tion. It turns his energy in the inner Sattwic channels. It transmutes the gross energy, viz., greed, that is forcing man towards selfish exertions into spiritual energy, Ojas. That man who is contented is full of Sattwa, is more energetic now, is inward, and has an inner life in the Atman. He is always peaceful and turns out more work calmly and with one-pointed mind. All the dissipated rays of the mind are collected now.

Contentment develops Vairagya, discrimination and Vichara. Mira had perfect contentment. She never cared for the paltry things of the world. She lived on Bhiksha.

MENTAL PEACE THROUGH ADAPTABILITY

The vast majority of persons do not know how to adjust themselves with others. Adaptability is a peculiar knack or pluck to win the hearts of others by a little bending.

The wife does not know how to adapt herself with her husband. She displeases her husband always and makes quarrels in the house and gets a divorce. The clerk does not know how to adapt himself with his boss or superior. He quarrels with the superior and gets an immediate sack. The disciple does not know how to adapt himself with his Guru. He misbehaves and leaves the Guru. The businessman does not know how to adapt himself with the customers and loses his customers and business. The Diwan does not know how to adapt himself with the Maharaja. He has to leave the State service. The world runs on

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adaptability. He who knows this art or science of adaptability pulls on quite well in this world and is always happy under all conditions of life.

HOW I ABIDE IN PEACE, NOW!

First I abandoned desires, then attachment. Now I abide in supreme peace.

I do not mix much. I do not move. I meditate. Now I abide in eternal peace.

I controlled the senses and the mind. I cultivated dispassion. Now I abide in everlasting peace that passeth all understanding.

I am all-pervading, immortal Atman; knowing this, now I abide in immortal peace.

I have renounced both action and renunciation of action. I live happily in any state now. So I abide in perennial peace.

The sense-objects are the robbers. I have annihilated these robbers, I am quite safe and happy. Now I abide in unalloyed peace.

RECIPE FOR PEACE OF MIND

Be contented always in any condition or circumstance or environment.

Erase the impressions of sensual experience quickly, Through Viveka, Vichara, meditation, Mithya-drishti and Dosha-drishti.

Do not allow the mind to dwell or brood over the objects.

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panacea for this cycle of sensual pleasures and sensual desires lies in turning the mind away from these objects, recognising the futility of seeking peace in them, and fixing it in one's own all-blissful Atman. Saints and sages from beginningless past have been dinning this truth into the ears of man, yet due to colossal ignorance, he pays a deaf ear to their counsels and persists in his senseward life. After receiving knocks here and there in his pursuit of happiness in sense-objects, he ultimately turns to God for happiness, having convinced himself that peace does not lie in objects outside.

Peace is in leading a divine life. Peace is in knowing one's essential Atmic nature. Peace is in practising devotion to God. Peace is in stilling the restless mind. Peace is in serving God in His creations.

Peace and perfection are synonymous terms. There is no peace to the imperfect. Perfection does not consist in physical strength or beauty, nor does it consist in studying a car-load of books. Perfection is not physical, mental or intellectual, but it is spiritual knowledge of one's Atmic nature, born not through mere study of books, but through purification of one's heart; hearing, reflection, deep meditation and actual experience of one's essential Nature alone can make one perfect.

THE ART OF FINDING PEACE OF MIND

The peace that passeth all understanding has been, since the remotest times, the axis around which Indian culture has revolved in all its aspects. Peace

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is a state of quiet; it is freedom from disturbance, anxiety, agitation, violence, disharmony, restlessness; it is harmony, silence, calm, repose, rest, tranquillity. Peace is the very nature of the inner Self in man.

Nothing can bring man peace but himself; nothing can bring him peace but the victory over his own lower self, the triumph over his own senses and mind, desires and cravings. If he has no peace within himself, it is vain to seek it in external objects and outward sources. Wealth, women, children, property and palatial buildings cannot give him everlasting peace. Look within the chambers of his own heart, he must, should he desire real peace. When he is established in the highest Self within, he will not be shaken by heavy sorrow, loss or failure and inharmonious or disagreeable vibrations.. He will tide over all difficulties and crises in life easily and will come out with triumph in all life's experiences.

Peace comes from prayer, Japa, Kirtan, meditation, good and sublime thoughts and understanding. Development of cosmic love, kindness, forgiveness, understanding of the views of others, selflessness, desirelessness, non-attachment, freedom from 'I-ness' and 'mineness' and cravings, devotion to God, self-restraint, control of the mind and the senses, bring happiness and peace of mind.

Anger, greed, jealousy, hatred are all enemies of peace. Development of goodwill, co-operation, mercy, compassion, non-resistance or non-retaliation to injuries done to him, forgiveness, contentment, nobility and magnanimity will flood man with peace. Praying

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for those that have done him harm, sending of thought-currents of peace and goodwill to them and to all the world, when one sits for meditation or for prayer, will bring the individual great peace of mind.

Perfect peace cannot be had in this world, for the simple reason that this is a relative plane. The mind itself and all objects are conditioned in time, space and causation. But where are we to look for peace? We can find peace in its plenitude in the immortal Self within. The Self in us is the embodiment of peace and is beyond time, space and causation.

Man has forgotten this inner Self, his inherent and essential Nature, on account of Ignorance, and so is he tossed about hither and thither in the ocean of this Samsara by the two currents of Raga and Dwesha, likes and dislikes.

Man vainly searches for his peace and his happiness in perishable objects that are conditioned in time, space and causation, and therefore, he has no peace of mind. The musk deer does not know that the fragrance of musk is emanating from its own naval. It wanders about here and there to find out the source of this smell. Even so, the man of ignorance and worldliness is not aware that the fountain of bliss is within himself in the Immortal Atman or the Soul and he is running after the external perishable objects to get peace and happiness. He can have real and permanent peace if he would turn his mind from the objective universe and live in the Divine within his own heart. He can be free from cares, worries, anxieties, fear, delusion, doubt, restlessness,

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only if he leads a Divine Life, and obtains purity of heart and concentration of mind. Through Sadhana man should attain Knowledge of the Self within, and it is then that ignorance, egoism, anger, jealousy, and all those traits that are responsible for the errors and evils and restlessness of life, will vanish. With their vanishing, man will enjoy ineffable peace of the Self.

UNIVERSAL MESSAGE OF PEACE AND LOVE

The urge of peace which unmistakably manifests itself in the wise men of the world, in those who have the power of discrimination well developed in them is proof enough to convince even the rank sceptic that the essential nature of man is Peace. The Self or the Atman which alone is Reality in every being here, is Peace, because It is non-dual, one without a second. Its other 'Names'—if we can call them 'Names'!—are Truth, Love, Life, Light, Knowledge, Bliss. This Atman is the ultimate Reality of every religion, though each religion gives It a 'Name' of its own. If you wish to have Peace, therefore, all that you have to do is to awaken Man to his own real Nature.

Man should adhere to Truth in every sphere of life. He should love all, even those whom he considers to be his enemies—for, enemies he should have none. He should respect, love and protect the life of all other beings. Killing of every sort—not only of human beings, but of animals too—should be anathema to him. He should reveal by his thoughts, words and deeds that he is an enlightened being, a

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man who has a certain amount of knowledge which the lower forms of life do not possess. Then and then alone will there be Peace in this world. Politics has its basis in sociology; sociology has its basis in individual personal development; individual personal development is governed by the philosophy and the religion that each man follows! The philosophy of the East considers Man as the unit. Man is asked to perfect himself. As the world is only a mirage projected by his own nescience, he is to ignore it and concentrate all his attention on his own Self, removing the defects within him. This has been called a futile "other world" philosophy which deprives man of what this world can give him and makes him a dreamer, an idealist, unfit to inhabit this earth. On the contrary, it is this philosophy alone that can give us Peace. Disregarding the world outside him, man endeavours to perfect himself, to find the Peace within himself,—for, Peace is the nature of the Self. He loves his neighbours, for Love is the nature of the Self within. A nation or a community composed of such men is naturally peace-loving, united and harmonious. It is a great psychological advantage to tell man that he is of greater moment to himself than what the world around him appears to him to be, to make him realise that what the world depends on what he is and thus to educate him to the Peace within himself, so that the world might enjoy Peace.

This is, in fact, the Message of every religion in the world. Humanity neglected the various messages it received from the Prophets, Sages and Saviours, lent its ear to the false prophets who assured it maximum enjoyment—confident of injecting this

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through the senses!—and has, therefore, come to grief. The remedy is simple enough, once the diagnosis is recognised. Humanity should turn its back on the false prophets and return to the ancient wise ones. Each man and each woman should be made to realise the paramountcy of religion, which means philosophy-in-practice— and the futility of running after illusory sense-pleasures of this world.

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APPENDIX TWO

A SYMPOSIUM ON

SIVANANDA'S PSYCHOLOGY

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1. SIVANANDA'S PSYCHOLOGICAL TECHNIQUES FOR MIND-CONTROL

(Dr. K.C. Varadachari, M.A., Ph.D., Tirupati)

Without mind-control of some type we cannot achieve anything. Our minds are continuously and perpetually shifting from one object of attraction to another. Drifting from one experience to another, never identical with itself, our Consciousness is like the Heraclitan Reality. Should not this mind that is also the power of intelligence, be directed towards the understanding of our existence? To be a formative force, it must be directed towards a goal. It is necessary to arrest its flow and its movement towards sensuous experience, to dam this vital energy of intelligence and regulate its force in a scientific manner. Indian Yoga aims at this. To do this two things are necessary:

i) the knowledge of the dynamic psychology of the mind and

ii) the purpose to which it has to be applied.

"A comprehensive understanding of this vital Manas Tattwa, helps the spiritual Sadhak to control the mind easily", says Swami Sivananda. This explains well the first part of Sivananda's masterly work *Mind, Its Mysteries and Control.* The second part of his work consists in elaborating the technique of control, and the goal to which it has to be applied. Realization of freedom, the utter possession of the Unity-consciousness is the goal of man. In

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this work, he gathers undoubtedly a lot of interesting matter into a small compass, and writes in an aphoristic style suited to the expression of intuitive truths.

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2. SIVANANDA AND THE NEW PSYCHOLOGY

(Dr. George Arnsby-Jones, M.A., Ph.D., Associate Editor of "The Voice", England)

Sri Swami Sivananda is probably one of the most notable examples of a completely integrated personality in the world today. His varied interests cover a vast field of expression, and the many facets of his spiritual, altruistic and world-service endeavours are illumined by the completely selfless love and great kindness of this noble soul. In his many works, Swami Sivananda has combined the finest aspects of Eastern and Western thoughts and ideals; he has demonstrated the complete validity of a spiritual-intuitional mode of cognition that is coupled with an objective practicality and a profound knowledge of global and individual problems.

In this article, I wish to keynote briefly, the very real and valuable contribution that Sivananda's teachings can make to the Science of Psychology, particularly as we move more and more into the subjective influences of the New Spiritual Age. Many Yogic practices, evolved in the East, are only suitable for Eastern aspirants, but Sivananda has created a universality of approach in his integral Yoga. and has shown how the Yogic Sciences can be adapted to Western needs. Western psychologists, with a few exceptions, have stressed the importance of the subconscious mind, but have given little or no attention to the realms of the superconscious mind. One or two eminent Western psychologists have

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tentatively outlined a science of the superconsciousness; they have touched the fringe of the spiritual —albeit in a very incomplete way.

Swami Sivananda has set forth teachings on the superconscious mind and gives them a supremely practical mode of presentation. Free of all pedantry and unnecessary abstractions, these teachings have shown that the mind of each individual person can become the focal point to serve spiritual unfoldment. Swami Sivananda has continually related his statements regarding the art-science of Self-realization to the necessary, step-by-step, stage-by stage, practical spiritual exercises that gradually bring the aspirant into sight of the goal of spiritual Enlightenment. The writings of Sivananda are made even more readable and attractive by rare wit and benevolent humour that bubbles forth from his pen as frequently as do the profound and lofty teachings that he offers to humanity.

Sivananda tells us that we must learn to control the Pranic currents working through the mind if we would seek to unfathom the secret of controlling the universal *prana*. He has raised the science of psychology from the depths of the subconscious to the heights of the higher psycho-mental and spiritual realms. His achievements in synthesizing the best aspects of the Yogic Sciences have not yet been fully recognised. The psychological researches of the New Age will owe a great debt of gratitude to such indefatigable spiritual explorers as Swami Sivananda.

Sivananda preaches a gospel of moderation and balance. He emphasises the importance of the right

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usage of that basic energy of manifestation—the libido. The energy of sex can be transmuted to a higher level of operation, thus man and woman are enabled to become true creators in the cultural, spiritual artistic and scientific spheres.

The teachings of such Sages as Swami Sivananda need a wider application in order to clear the out-moded notions of "man as a set of conditioned reflexes" from out of the lumber room of modern psychology. Man may act like a conditioned automaton or an animal if he decides to make this sort of behaviour his choice. He will then inevitably suffer the results of such folly. The teachings of Swami Sivananda lead man to the essential realization of the Divinity within. Man is, in essence, a noble spiritual being. It is up to mankind to recognise the practical meaning and validity of these sublime teachings and to apply them whole-heartedly to the solution of the serious problems that are confronting both the individual and the community in our modern world.

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3. STATUS OF CONSCIOUSNESS IN SIVANANDA'S PHILOSOPHICAL PSYCHOLOGY

Sri Swami Krishnananda
The Yoga-Vedanta Forest Academy

The central aim of the philosophy of Swami Sivananda is the living of the highest life, a life fixed in the knowledge of the principles which are the ultimate regulators of all things. An enlightened life of peace and joy is the goal of his sublime philosophy. And this blessedness can be attained only in the Divine Being. Dharma, the ethical value; Artha, the material value; and Kama, the vital value; are all based on Moksha which is the supreme value of existence. The aim of life is the attainment of Moksha.

Swami Sivananda is a link in the long chain of seers who have imparted their spiritual wisdom to mankind through precepts as well as by practice. His philosophy is one of a series of intense meditations meant to lead seekers to an ineffable spiritual experience, an experience which is not sensory or intellectual but timeless.

Swami Sivananda teaches that the bondage of man consists in his ignorance of the true nature of his Self and that his freedom is in the knowledge of the Self. By bondage he means subjection to the process of birth and death and the consequent experience of suffering and pain. Self-knowledge can be attained even in this very life, provided one puts

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forth sufficient effort towards this end. True happiness can be had only in the Self, and it is futile to search for it in this temporal world, which does not partake of the nature of Reality.

The Reality as the Self in man is different from the assemblage of the psychical functions and conditions which contribute to the manifestation of knowledge. It is not a product of any collocation of circumstances externally related to one another. It is not also a totality of situations or a series of appearances or of the nature of difference itself without a unifying subject existing independently of its terms. The view that every passing thought can be considered as the true subject of knowledge, cannot be accepted. If any particular thought is to be considered as the ultimate knowing subject, it would be unrelated to the other thoughts that occur in the mind. Further, it would be impossible on this hypothesis to account for memory of the past or anticipation of the future. Sivananda has clearly explained in his works that the Self cannot be identified with a stream of consciousness, for a stream is a movement, and a movement cannot know movement, as its very essence is change.. We do not know of a flow or a stream without assuming a permanent bed on which the flow or the stream can be possible. The self, Sivananda says, cannot be any kind of process, for every process is an object of knowledge. Any part or item of a process cannot itself be aware of the entire process. A process has a meaning only when it is known by a being which is not involved in the process but remains as its witness. The self is not analysable into further constituents, for any-

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thing that is subject to division is temporal and perishable.

The self is of the nature of self-luminosity and intelligence. If the self were something other than a self-illumined or self-conscious being, it would have to be known as an object by another being which ought to be self-luminous. But if the self is not at all to be self-luminous, we would be led to an infinite regress of positing a self behind self, so that there would be no end of our search for the origin of knowledge. The Self is not momentary in nature, for what is momentary is destructible and cannot be the source of knowledge. The perception of momentariness is due to a succession of the appearance of objects at different instants of time. It is not the self or the consciousness that is momentary, but the perception of objects determined by the nature of the appearance of objects to consciousness. Momentary elements are what are known by consciousness as its objects. The self is not made manifest by external proofs as outward things are. The proofs by which objects are known are based on the self-evident consciousness of the self.

Though the objects that are known in consciousness, are different and of various kinds, consciousness is one. It is what integrates all sensations and perceptions into a coherent whole. If consciousness were a changing phenomenon, such a synthesis of knowledge would be impossible, and there would arise the contingency of introducing different consciousnesses at different times. Such consciousnesses, in order that their existence might be justi-

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fied, may have to be known by another consciousness, which, after all, we have to admit as the real self. That the self is one and not more than one need not be proved, for no one ever feels that one is divided, that one is two or more. Everyone knows that one's self cannot be cut or divided into segments but always retains its unity. Even supposing that the self can be manifold, we would be led to the necessity of asserting a unitary consciousness knowing the difference between the parts assumed in the self. If the self were not self-luminous and non-dual, there would be, when it manifests objects, a doubt as to whether the cognition of the objects is there or not, whether or not the objetcs are really known to exist. But no one at the time of cognition ever doubts the fact of cognition. The self knows the objects and it is not the objects that know it. The self is different from the very notion of difference, while it knows different objects and their differences. Memory and cognition also establish the self-identity of knowledge. The passing forms of perception are not the self, for they require another self to know them as mutually related.

The view that there can be many selves is involved in difficulty. If selves were many, they could not be known to exist for want of a knower of their existence and difference. The moment we assert the plurality of selves, we admit unconsciously that our consciousness is superior to and knows the plural selves. Plurality is rooted in unity. A division of consciousness is never possible. A consciousness that is divided is not really consciousness but an object, isolated and changing. Division and limitation are

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known to consciousness which itself is not divided or limited. Division is the same as finitude, and if consciousness cannot be divided, it cannot be finite also. The self is infinite, and so it cannot be many. Consciousness can be conscious of finitude, but, thereby, it does not become the finite. If there were many selves, their manifoldness would be a truth, their relations would be real. To know their many-ness, a larger consciousness would have to be introduced, for without it there would be no knowledge of many-ness. Somehow, we are thrown back upon an absolute Self, unrelated and supremely real. The position of many selves would give rise to the difficulty of there being no common world to all selves, for their worlds would differ from one another and have no link to connect them. Every limit has to become a content of knowledge, and the knowledge of limit would only prove that knowledge is limitless.

The self cannot be identified with the principle of life or an elan vital considered as supreme in experience, of which matter and consciousness are only expressions or to which they are subsidiary or adventitious. It is held that matter is but a self-created obstruction to the march of the elan vital, and consciousness is only a self-created light for illuminating the path of its evolution. It cannot be said that consciousness is a product of the life-principle, for even the life-principle can be known to exist only on the assumption of a consciousness already. If consciousness is a product, it is subject to destruction, and it cannot be the reality underlying the life--process. Also, matter is not an auxi-

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liary to consciousness, for it is an object of consciousness. What we call the life-principle is but the bond that subsists between the body and the mind. Life is above matter, but below mind, intellect and consciousness. Matter, life, mind and intellect are empirical categories, and so they cannot be identified with the self.

Attempts were also made to reduce consciousness to a kind of expression of some neutral stuff existing as its raw material. According to William James, experience is a relation which has subject and object as its terms. Knower and known are divisions within a primordial experience. He says: "There is only one primal stuff or material in the world, a stuff of which everything is composed, and if we call that stuff 'pure experience,' then knowing can easily be explained as a particular sort of relation towards one another, into which portions of pure experience may enter. The relation itself is a part of pure experience; one of its 'terms' becomes the subject or bearer of knowledge, the knower; the other becomes the object known." Mind and matter are constructed out of neutral stuffs or entities. The same difficulty noted above once again presents itself in this view of consciousness. The neutral stuff of pure experience has to be either consciousness or non-consciousness. If it is the former, then, there cannot be another consciousness proceeding from it, as there cannot be two consciousnesses existing in the relation of cause and effect. If it is the latter, it is unconscious, and the production of consciousness from it becomes unintelligible. What is present in the effect has to be contained in the cause. When

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the effect is consciousness, the cause cannot be unconsciousness, and if the cause is unconciousness, the effect also would be of the same nature. Either the pure experience of James has to be identical with consciousness, or it has to be admitted to be only the primordial condition of the manifestation of an empirical consciousness behind which there is a universal Intelligence of which even the pure experience is a kind of object.

Consciousness is also held to be the result of aggregates of physical and physiological motions or external behaviour. This is tantamount to the materialist theory that consciousness can be a product or a mixture of unconscious elements. External behaviour observed in bodies moved by the nervous system cannot be supposed to be the source of consciousness. Behaviour is what is observed as a function of the psycho-physical organism, and not merely of the body. Behaviour is external, it is an object known; and the observer of the behaviour cannot be its product. It is consciousness that is presupposed even in the observation of the behaviour. What is called behaviour is the visible physical manifestation of the manner in which the internal psyche works through the instrumentality of the body and the nervous system. This controlling system is as much physical as the outer body, and so it cannot be the source of consciousness.

The behaviourists think that sensations, perceptions, thoughts, emotions and the like are reducible to physical or physiological reflexes. But they forget that the physical or physiological phenomena

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are external to consciousness and cannot be identified with it or considered to be its origin. Behaviour is regulated by psychical functions, while the reverse is not always the truth. Though it is true that the appearance of intellect or conscious functions is seen to be invariably concomitant with an observable behaviour of the nervous and the bodily expressions, it does not mean that consciousness is an effect of physical conditions. It is natural that external behaviour should appear simultaneously with a function of consciousness, as the former is governed by the latter, but it cannot be the cause of the latter. It is a wrong application of the scientific method of observation and experiment that has led to the belief that observable behaviour is the cause of all conscious operations. Consciousness is never observed, but is, as Sivananda has argued out in his works, at the root of even the endeavour to conduct the observation or perform the experiment.

Psycho-analysis considers consciousness as only a partial censored expression of the vast reservoir of the unconscious which is the ultimate cause of all individual functions and activities. Intellectual activity is said to be an expression of hidden unconscious impulses. Consciousness and reason are subordinated to unconscious urges, cravings, appetites, all of which are expressions of man's natural biological interests like sex, hunger, the instinct of self-preservation, love for power, etc. The essence of consciousness is thus traced back to the unconscious. The difficulty that the psycho-analyst presents is that even the existence of the unconscious is discovered only by the operations of consciousness. It

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was already observed that an unconscious cause cannot bring forth a conscious effect, for cause and effect are mutually related. What is not in the cause, cannot be present in the effect. If the unconscious is devoid of the element of consciousness it cannot be the cause of consciousness. It may be considered that the individual consciousness and reason exhibit elements drawn from an unconscious matrix of instinctive urges, but the innermost consciousness that is behind the instinctive operations, even when rationalised, is not the same as the contents of the unconscious. If consciousness were an effect, it would be an object known externally; but we find that it ever remains the knowing subject of which everything else, even the unconscious, stands in the position of an object.

Consciousness is not a mere property, a quality or an attribute of the Self. If consciousness is a quality of the Self, what is the essential nature of the Self? It, then, should be different from consciousness, i.e., an unconscious entity. On such a supposition, we cannot account for the subject-nature of consciousness and the object-nature of all else. An attribute is not identical with the substance in which it inheres, and so the Self would stand apart as an object of consciousness. It is absurd to think that the Self can be an object, for if it were so, there would be no subject to know it. And yet this is what happens when consciousness is considered to be an adjective of the Self. All attempts to give the Self a tinge of objectivity end in failure, for it is impossible to distinguish between consciousness and the Self.

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Consciousness cannot be, as we further understand from Sivananda's conception of it, a property of the body, for the latter is its object. Consciousness is not subservient to its own object. The body never becomes the knower; it always remains the known. If consciousness were the essence of the body, then, as the essence of a thing cannot ever cease to be, there would be no death of the body, or its bereavement from consciousness. It is seen that the body is used as an instrument of action by internal conscious functions which are illuminated by the Self. Further, on the assumption that consciousness is the essence of the body, there would not be a disintegration of the parts of the body, for consciousness cannot be divided. If it could be divided, a part of it would stand 'out there,' as an object capable of being perceived. But we see that this is never done. The body is inert and perishable, and its consciousness is borrowed from the Self through the mind and the senses.

The senses, again, are not conscious by themselves, for they are instruments of knowledge. The senses are objective and only bring about a relation of the subject with the object. An instrument is always used by another different from it. The functions of the senses are diverse. The sensations which they carry have to be synthesised into perceptions and concepts by an intelligent principle different from them. If the senses are to be regarded as the Self, there would be many selves, and no knowledge of the kind 'I who see, smell and taste,' etc. would be possible. Plurality cannot be explained without unity. Even when objects are des-

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troyed and the senses are suspended, there remains the consciousness of one's having felt externality. Hence consciousness is not the senses. There is the knowledge, 'I am deaf, I am blind, etc.', which implies the existence of a common subject relating together the functions of the different senses. One can also imagine that the body and the senses are not, but one cannot think away self-consciousness. It is also observed that in the state of dream the sense-organs do not have their usual activity, and yet one's consciousness does not cease to be. The Self can never be diversified and changeful like the senses.

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4. SIVANANDA'S CONCEPTION OF PSYCHOLOGICAL PERFECTION

(Jnana-Bhaskara Sri K.S. Ramaswami Sastri)

Sri Sankaracharya once compared the mind's self-analysis to an acrobat standing on his own shoulders. But the mind which is the supreme witness and analyst of the cosmos must know itself as it is and as it works and the forum which is its sphere of operations. In this task there are two aspects of the modus operandi. They may be briefly described as 'from within outwards' and 'from without inwards'. It has been said that as a student of human nature Shakespeare works from within outwards and succeeds, while others work from without inwards and do not always succeed. The fact is that in our present make-up the senses and the mind are so bound up with body, brain and nerves that it is difficult to say where the body ends and the mind begins or where the mind ends and the body begins.

It looks as if the Western countries in modern times are prone to regard thought as a mere function of the brain and to assess mental energy as a form of electrical energy. Bio-chemists at New York's Columbia University are trying to discover the nature of thought by the study of electric eels brought from the Amazon river in Brazil. The guess is that by researches on the eels, the scientists can discover how thought arises and how impulses are translated into action. The mind may have its locus

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in the brain but is not a function of the brain. It uses the brain as a residence and also as an archer uses the bow to send an arrow. The bow is neither the archer nor the arrow. Mental energy is co-ordinated with nervous energy in afferent and efferent nerves but they are not one and the same. I shall deal at length with this aspect below and shall content myself here with my protests against the mixing up of the mind and the brain or of mental energy and nervous energy.

The earliest definite revelation of the interrelation of body, senses, mind and soul is to be found in the Kathopanishad and it is one of the clearest and most convincing and telling declarations. The body is the chariot, the soul is the owner of the chariot, the intellect is the charioteer, the senses are the horses, the mind is the reins which control the horses, and the world is the arena of pleasure.

आत्मानं रथिनं विद्धि शरीरं रथमेव च
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥
इन्द्रियाणि हयान्याहुर्विषयांस्तेषु गोचरान्
आत्मेन्द्रियमनोयुक्तं भोक्तेत्याहुर्मनीषिणः ॥

If the Buddhi is in its Vijnana state, the intuitive and illumined state, and knows the way and the goal, the senses will be controlled with the help of the mind, and they will take the soul to its true goal of life. Otherwise the senses will run away with us and we cannot reach the goal. When Vijnana is the charioteer and the mind-reins are well in hand and well-controlled, the owner of the chariot

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can reach the true end of his journey, i.e., the eternal, infinite and supreme Paradise of God (the Parama Pada of God Vishnu):

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः
सोऽध्वनः परमाप्नोति तद्विष्णोः परमं पदम्

Indian thought has analysed well the three recurrent daily states of all beings, viz., the waking state, the dream state, and the state of deep sleep. Vidyaranya's Panchadasi shows this analysis in a clear and convincing manner. The three states are incompatible with one another but we are conscious of our continuity in and through them all. The soul or Spirit is the witness of them all and regards itself as self-existing for ever. That luminary never rises or sets. It shines for ever.

Two views are possible in regard to the interrelations of mind and body. One is that the mind is only a function of the brain. The other is that the mind uses the brain as a bow is used to let loose an arrow or as a cycle is uesd by the cyclist. During deep sleep or swoon or trance the mind does not function though the brain be there. The mind is different from the brain and the nerves, etc., just as the inner mechanism of a watch is different from the movements of the second-hands and the minute-hands and the hour-hands on the dial. The brain is the throne on which the royal Mind sits in the Durbar hall of the body. Indian thought holds that the mind functions in the brain (cerebrum) during the waking state, in the cerebellum near the neck dur-

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ing the dream state, and in the heart during the state of deep sleep, the heart being its own domain where it has its place of rest. A well-known verse says:

मनो दशेन्द्रियाध्यक्षं हृत्पद्मगोलके स्थितम्
नेत्रे जागरणं कण्ठे स्वप्नस्सुषुप्तिर्हृदंबुजे ॥

The mind is the lord of the senses and its seat is the heart..It wakes in the eyes, dreams in the neck and sleeps in the heart.

The Panchadasi says as follows: (1) the mind is the derivative and evolute from the Sattwic elements in the subtle Panchabhoota Tanmatras in their combined state, (2) each of Jnanendriyas or organs of knowledge, is an evolute of each of the separated Sattwic subtle Panchabhoota Tanmatras, (3 Prana is an evolute of the combined Rajasic elements in the same, and (4) each of the Karmendriyas or organs of action, is an evolute of each of the separated Rajasic subtle Panchabhoota Tanmatras.

We are today far away from the old analysis of the mind into emotion, intellect and will, or sensation, percept and concept. This was something corresponding to the declaration of the fourfold aspects or modes or functions of the mind as declared by Indian psychology, i.e.. Manas (emotion), Buddhi (intellect), Ahamkara (will), and Chitta (the co-ordinating function). There is also the division of the mental process as instinct, intellect and intuition. But none of the earlier analysis of the mind made a profound and scientific study of the uncon-

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scious or the subconscious strata of the mind. Indian thought was not unaware of them. It was based on the pre-existence of the embodied soul in previous births and did not confine the chances of happiness or unhappiness to the hazards of a single life. But apart from the question of the acceptability or otherwise of the theory of Karma and transmigration, the theory of many births explains instincts and mental tendencies and temperaments on the basis of repeated actions and enjoyments preferences and prejudices behind, like the 'thin faint lines on the beach' (to use a famous line in Meredith's famous poem) as the result of many waves and billows dashing on the shore. According to the Indian psychology there are urges and searches in life which cannot be explained except on the basis of the theory of pre-existence (Janmantara). The concept of pre-existence (Janmantara) went along with the concept of life in other worlds (Lokantara), which also left furrows in the ever-expanding realm of the mind. The mind thus includes and possesses a complex, complicated and ever-expanding nexus of urges in different stages of statism and dynamism. The Sanskrit word for them is Vasanas. Two verses in the Bhagavad Gita may well be remembered in this connection. Sri Krishna says that the divine will, pure, perfect and poised, is above them and lets them have free play while controlling them in the interests of the ultimate welfare of the embodied soul and of the world-welfare as a whole.

महाभूतान्यहंकारो बुद्धिरव्यक्तमेव च
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः

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इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः
एतत् क्षेत्रं समासेन सविकारमुदाहृतम् ॥

The great elements, egoism, intellect and also the unmanifested (Mula Prakriti), the ten senses and one, viz; the mind and the five objects of the senses, desire, hatred, pleasure, pain, aggregate, (body) intelligence, fortitude—the Kshetra has been thus briefly described with its modifications.

This is the analysis and synthesis of the supreme world-philosopher whom the Hindus believe to be incarnate Godhead. He regards the mind as one integrated entity, though it may have different names as Manas, Buddhi, Chitta and Ahamkara when it discharges diverse functions. In chapter X of the Gita Sri Krishna says:

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः
सुखं दुःखं भवोऽभावो भयं चाभयमेव च
अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः
भवन्ति भावा भूतानां मत्त एवं पृथग्विधाः ॥

Intellect, knowledge, mental alertness, forgiveness, truth, sense-control, mind-control, joy, being, non-being, fear, fearlessness, non-injury, same-sightedness, contentment, austerity, gift, fame, infamy—all these diverse happenings happen to human beings from Me.

Some of these trends belong to superconscious levels others belong to conscious levels; yet others belong to the subconscious levels. Some belong to the realm of instincts; some to the realm of the in-

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tellect; some to the realm of mental intuition; and some to the realm of spiritual illumination. We must, if we are real and good psychologists, comprehend, sort and grade them all.

Another truth stated by Indian philosophy is that the mind undergoes various Vrittis or modal modifications under the stress of the three Gunas (Sattva, Rajas and Tamas) which are its ultimate constituents. It is said also that it is the evolute of the combination of the Sattwic elements in the five subtle elements while the Jnanendriyas (eye, ear, nose, tongue and skin) are the evolutes of the five subtle elements, that the life-dynamism is the evolute of the combination of the Rajasic elements in them, while the Karmendriyas (organs of action) are the evolutes of the Rajasic elements in the five subtle elements, and that the gross elements (ether, air, water, fire and earth which we see) are the evolutes of the Tamasic elements in them. Another truth is that the mind is too subtle to be perceived by the senses. Yet another truth is that the mind is capable of limitless expansiveness and yet takes the limited form of the thing with which it comes into contact.

Each aspect of science must concentrate on itself if it is to win new victories. It must at the same time respect other cognate sciences and must not fold its robe about itself in the spirit of touch-me-notism and adopt a highbrow attitude. Each is naturally busy with its own cross-section of life. In the realms of physical sciences we are concerned with the 'how' and not the 'why'. The law of gra-

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vitation tells us *how* every particle of matter moves with reference to others but does not and cannot tell us *why* the earth should dance round the sun in a particular manner. In the same way, when we see or hear, how does vibration give rise to a sensation of form or sound? The physical sciences have no answer to that question.

When the mind of man began to study the external world, it isolated itself as something apart from the object of its study. The experts in physics, astronomy, zoology, and biology began to construct theories of the universe with the aid of observation and experiment. Each dealt with a cross-section of the universe and evolved his theories and went on modifying them in the light of further observations and experiments. The mind later on realised that it was itself a product of Nature which it studied, and then turned the searchlight on itself. We may well say that the nineteenth century and our century are pre-eminently the centuries of physical science. In our century the atom has been split and the mind has gone deep into the recesses of the atom. No doubt it has also led to the manufacture of atomic weapons which may be used by the mind to destroy the world and also itself as a constituent factor of the world. That is why the mind has begun to analyse itself and our century is pre-eminently the century of psychology.

It is now felt that psychology contacts life at all points and deals with health, conduct, religion, etc. But it is felt at the same time that it has no tools like the telescope or the microscope and has only itself as its instrument. Its instrument is one

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possessed by everybody and hence psychology is the most democratic of sciences. The difficulty of the science is due to the mind being the object of its study and the instrument of its study. Each one must study the minds of others as well as his own mind. We must combine observation with introspection. Behaviourist psychology concentrates on the physical mechanism, heredity and psychophysical parallelisms and calls itself a practical science and is proud of being so. We have at the same time Freudian psychology which tries to tap the Subconscious and the Unconscious levels of the mind-regions which hitherto were uninvestigated regions. Swami Sivananda says: "It is an admitted psychological fact that the mental processes by which you obtain knowledge are not merely confined to the field of consciousness but also cover the field of subconsciousness. If you know the technique of speaking to your subconscious mind and the art or science of extracting work from it, all knowledge will be yours. It is a question of practice. All that you have inherited, all that you have brought with you through innumerable crores of births in the past, all that you have seen, heard, enjoyed, tasted, read or known either in this life or the past lives, are hidden in the regions of your inner mind. Why don't you master the technique of concentration and the way of commanding your subconscious and superconscious mind and make the full and free use of the latent powers and knowledge?" (*'Everyman's Philosophy of Sivananda'*, page 36)

The great merit of modern Western psychology is that it is the newest and most modern of modern

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sciences. Modern physical sciences in the West have revolutionised our conceptions of matter. The first triumph was helio-centrism over geo-centrism. Scientific logic reversed the apparent movement of the whole firmament and its luminaries, great and small, round the earth. Later on, scientists got down to the atom and harnessed steam, electricity, etc., to the service of man. In our own age even the atom has been split. We, who live in the age of the Sputnik and nuclear weapons, are proceeding to explore the outer space, and contact the moon, the planets, the sun and the stars. In Tennyson's words, we are out to,

> "Rift the hills and roll the waters and
> Flash the lightnings and weigh the sun."

But now in our century man's adventurous mind has been trying to explore and chart itself and find out its own self-governing laws and its own utmost adventurous possibilities. The West with its objective mind has taken its own line of investigation. Of the two tests of introspection and behaviour, it has preferred the latter, including mental experiments and self-testing of the mind by itself. Once it preferred objective data and statistics to introspective data, certain results were bound to follow and did follow. Behaviourism was the new word of magic. Neuro-psychology deals with the nervous system. But science proceeds from the particular to the general and can only announce probability and hypothesis but not certainty. No man can test all cases. Each man comes out with his own hypothesis. The modern objective investigator

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omits to consider that introspection is an art acquired through disciplined knowledge, technique and training. He regards behaviour as a function of the contact of the organisms and the environment.

The special merit of modern scientific systematic psychology is such objective study. It has specially investigated the inter-relation of the whole and the parts in perception. Physiological psychology has investigated the neural and cerebral elements in cognition. Modern psychology has analysed and classified emotional responses. It has tried to study the complex structure of Personality. Living human beings have got the desire to learn and speak and are hence far above the level of inanimate matter, and above even the level of subhuman creation, which is teachable to some extent but is unable to speak or think. They accumulate a social heritage and hand it over to the succeeding generation. Experimental psychology has taken long strides in recent times. The study of configurationism (Gestalt) assumed grand proportions. In a large measure we owe to it the modern cinematography by which apparent motion is produced by projecting rapidly a series of different pictures on the eye. Social psychology also has been carefully studied and developed. Aesthetic psychology also has been investigated methodically.

I wish to say a word about Freud and the post-Freudians and Psycho-analysts. Freud dived into the Unconscious and built up a new aspect of modern psychology. Depth psychology is related to unconscious mental life. It investigated what it called the

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libido which is the interwoven complex of self-preservation and sex. This complex is the Id (which word is only the Latin form of It). The ego tries to modify the Id. It is a portion of the Id but is a kind of critic and manager. There is also the super-ego which comprises the social, moral and ethical aspect of the psyche and is based on the force of duty and obligation. The Id which is the unconscious reservoir of instinctive urges seemed to be more powerful than the ego or the super-ego. The dream-state is the royal road to the unconscious and in it we have the uprush of the libido in spite of the repressions of the waking state. The defect of Freudism is that it attributed too much importance to sex. This tendency has gone too far and must be balanced by what may be called the Psychology of Religion. Theodore Schroeder has gone so far as to say: "All religion in its beginning is a mere misinterpretation of sex-ecstasy, and the religion of today is only the essentially unchanged evolutionary product of psycho-sexual perversion."! Let us remember, on the other hand, three other utterances:

"The throne of the Godhead is the mind of Man." (Mercarius)

"Reverence God in thyself, for God is more in the mind of man than in any part of the world outside." (Whichcote)

"The mind of man is the cause of bondage and liberation. The attached mind is bound and the detached mind is free.."

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Western psychologists have struck new ground by studying abnormal psychology. Jenet regarded mental life as a flux of sensations cohering in a complex stream. In normal men the sensations form a single stream whereas in neurotics the organism has diverse streams flowing in a state of disharmony and disconnectedness. Freud did not agree with such a mechanistic behaviourist view and thinks that men have purposive goals. He investigates the instincts and the realms of the subconscious and the unconscious but errs in giving undue importance to the sex-instinct. His own follower, Dr. Jung does not accept such pan-sexuality. Dr. Adler subordinates the sex-instinct to self-regarding tendencies. Quite recently, Dr. Morton Prince and Mr. W.H.R. Rivers and Mr. William McDougall have gone still further away. The technical terms which modern psychology uses, such as 'the unconscious', 'dissociation', 'repression', 'complex', etc., show the new trends. Disintegrated personalities and neurotic states and the phenomena of hypnosis and suggestion have been keenly studied. Of course, it is the duty of psychology to study neurosis also but that is but a small part of its total range. It is the integrated personality that is the normal personality and that must be studied well. Abnormal psychology has made also a study of mesmerism, hypnotism clairvoyance, clairaudience, telepathy, etc., and did not stop with psychoses and neuroses. It was a great help to man to have mesmeric anaesthesia in addition to external anaesthesia like chloroform and ether, and to have a special treatment of the neurotics and the mentally defectives and the criminals.

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I wish to say a few words about para-psychology or psychical research. This branch of scientific activity has grown at the hands of F.W.H Myers and his successors. It deals with phenomena relating to survival after death and with psi-cognition, extra-sensory perceptions (ESP) etc. It uses trance mediums who go into trance directly or by drugs, etc. The orthodox scientists laughed at psychical research. Thomas Huxley said that he was not interested in psychical research more than in the chatter of old women. But the phenomena relating to the communication with the dead and to extra-sensory perception are too many and too well-classified to be ignored and laughed away. The phenomena have been observed and recorded objectively and tentative hypotheses have been put forward. Dowsing or water-divining and pre-cognitive phenomena like telepathy, clairvoyance, clairaudience, etc., cannot be regarded as unconnected with a scientific mental approach..

Swami Sivananda's "*What Becomes of the Soul After Death*" is an elaborate description of the experiences of the soul after death, in various Lokas or planes and deals also with the exequial ceremonies, reincarnation and liberation. Gurudev says: "Just as you move from one house to another to gain experience, the soul passes from one body to another to gain experience. Death is not the end of life. Life is one continuous never-ending process." (page 1) He says further, that the Udana Vayu (upward-leading nerve-energy) leads the soul in its subtle embodiment. (Sukshma Sareera) "to the higher worlds by means of your meritorious ac-

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tion, to the evil worlds by means of your evil deeds, and to the world of men by the mixture of both deeds." (page 8) The soul's subtle body consists of the subtle parts of the five organs of knowledge and five organs of action, and five Pranas. Manas, Buddhi, Chitta and Ahamkara, and also subtle matter. These form the transmigrating entity. Gurudev explains how the Yogins and devotees go by means of the path of light (Devayana or Archiradi Marga) to Brahma Loka from which there is no return to rebirth, and from where they can attain full liberation (Moksha) by Jnana and how the doers of sacrifices, (Yajnas) and of charities (Ishta-poorta), i.e., Karma Yogins go by the path of Darkness (Pitriyana or Dhoomadi Marga) to Chandra Loka. There is no return from Brahma Loka, but there is return from Chandra Loka when the store of merit is exhausted. The third place (Tritiyam Sthanam) is being born as perishable creatures. Sinners go to Yama Loka and are punished there (pages 18 to 37).

Gurudev then treats elaborately the doctrine of Karma and reincarnation which is one of the foundation-pillars of Hinduism and gives instances of memory of past births. (pages 59 to 95, and pages 129 to 132).

Gurudev then deals with the various Lokas or planes where the soul sojourns or stays till it is fit for God-union or till the time when it takes on a new embodiment. He deals first of all with the sojourn in Preta Loka immediately after death. In that region the cravings of the senses are active. Guru-

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dev says: "You can help the sufferer in the Preta Loka by performing Sraddha. Performance of Sraddha helps to free him (page 96, pages 139 to 150) and makes him pass on to Swarga or heaven or to Naraka or hell.

Gurudev refers to the total number of planes (Lokas) as seven viz., Bhooloka (earth), Bhuvarloka (Antariksha or astral plane), Svarloka (Swarga), Maharloka, Janarloka, Tapoloka, and Satyaloka (i.e., Brahmaloka). Satyaloka or paradise of Brahma is eternal and consists of Suddha Sattva or (pure Sattva) matter and there is no return from it into the world of Samsara (cycle of births and deaths). The Paradise of Vishnu is called Vaikuntha while the Paradise of Siva is called Kailasa and the Paradise of Devi is called Srinagara. I shall deal with this matter in detail later on. Gurudev says: "Brahmaloka becomes Vaikuntha or appears as Vaikuntha for a devotee of Lord Hari. It becomes Kailasa or Sivaloka or appears as Sivaloka for a devotee of Lord Siva. It is the Bhav that works." (page 129)

Gurudev says that these planes interpenetrate. He says: "If you keep different kinds of lights in a room such as kerosene oil light, mustard oil light, electric light, the various lights inter-penetrate in the room. Even so, the Lokas interpenetrate. Each plane has its own matter of an appropriate degree of density which interpenetrates the matter of the plane next below it." (page 126). He says further: "The astral plane or Bhuvarloka interpenetrates the earth plane and extends for some distance beyond

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it. The mental plane not only interpenetrates the astral but also extends further into space than does the latter. The vibrations of the astral world are more rapid or quicker than those of the mental plane. The vibrations of the Satyaloka are more rapid or quicker than those of the mental plane. In each plane the soul develops a new and higher sense of power. When you pass from one plane to another, you do not move in space. You simply change your consciousness. You change your focus of consciousness. You can have different sorts of vision through the telescope or microscope by using lense of different degrees of potency or power. You have got different vehicles within yourself which correspond to different planes and which can function in different plane." (page 126).

Swami Sivananda gives instances of the disembodied persons of helping or harming the persons living on earth. There is thus a bond of affinity or affection, or of antipathy and aversion between the embodied spirits and living beings. There have been instances of complicated problems solved with their help through mediums. There have also been instances of possession of living beings by discarnate spirits to the detriment of the former.

But these discarnate spirits remain in the astral plane for a time and are then heard of no more. After a short sojourn there they evidently move off to other planes to enjoy the fruits of Karma or return to the earth for rebirth. These discarnate spirits are not necessarily wiser than the living beings, though some may be so. Gurudev says:

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"The spirits have no knowledge of the highest truth. They cannot help others in attaining Self-realisation. The spiritualists waste their time, energy, and money in the vain hope of obtaining the favour of those spirits and transcendental knowledge through them. Therefore, give up the idle curiosity of talking to the dead on everything regarding the spirit world." (page 137).

Thus parapsychology deals with phenomena and experiences which are Ateendriya, i.e., beyond the senses, preternatural phenomena, and which the physical sciences do not and cannot explain because they regard Nature as a mere system of physical forces. It seeks to make a systematic study of them. The new word parapsychology means what the older terms 'psychic research' or 'psychic science' meant before. The workers in this realm of investigation began to study hypnotism, mesmerism, telepathy and other phenomena like spiritual healing, clairvoyance, clair-audience, contacts with spirits, etc. Some of the pioneers in this realm were themselves distinguished scientists like Sir Oliver Lodge, Sir William Crookes and Sir William Barrett and distinguished psychologists like William James and William McDougall. The phenomena thus investigated are technically and summarily called ESP, extra-sensory perception, and PK or psycho-kinesis. The data resulting from such experiments are being systematically studied and collected and will, in course of time, break the fetters of the modern mechanistic philosophy. The modern man has begun to realise that there could be energies, potencies and pheno-

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mena beyond the ordinary sweep of our sense-perception which is bound by the concepts of time and space and mass. Para-psychology seems to me to be one of the doors newly opened through which we can perceive and realise the superconscious realms of religious experience and realisation. The interrelation of body, mind and spirit has to be integrally and intensively studied even more in the future than in the past and the present.

Thus while the practice of Yoga gives the inner intuitive vision to see what happens after death, the scientific methods of observation and experiment adopted by the Psychic Research Society have enabled the scientists to realise that death does not terminate or dissolve the human personality. The scientific spiritualists resort to spirit communications, table tiltings, spirit taps, spirit writings, materialised hands, planchette, etc. Sir Olver Lodge says well: "In justice to myself and my co-workers, I must risk annoying my present hearers not only by having on record our inner conviction that occurrences now regarded as occult can be examined and reduced to order by the methods of science carefully and persistently applied, but by going further and saying with the utmost brevity that already the facts so examined have convinced me that memory and affection are not limited to that association with matter by which alone they can manifest themselves here and now, and that personality persists beyond bodily death. The evidence to my mind goes to prove that discarnate intelligence, under certain conditions may interact with us, on the material side, thus indirectly coming within our scientific ken."

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Swami Sivananda says appropriately:

"The Westerner with the stage of spiritual advancement at which he has reached now and the quest for scientific demonstration of every phenomenon, may find revelations and discoveries of the existence of the soul, through this phenomenon by a degree of proofs and demonstrations. To the student of Eastern philosophy, bred and brought up in the sacred scriptures of India, the existence of a soul and its transmigrations are only the beginning of his philosophy. To the West it has come to be almost the end of their researches now."—(*What Becomes of the Soul After Death,* page 134).

After considering ancient Indian psychology and modern Western psychology, I wish to offer a few remarks on the philosophy and psychology of Yoga in particular. Yoga deals with the superconscious and supernatural experiences. In India, religion, Vedanta philosophy and Yogic psychological practice have gone hand in hand, whereas religion has parted company with modern philosophy in the West and each of them has parted company with modern Western psychology. Religion must not be confused with theology. Professor James has said well: "What keeps religion going is something else than abstract definitions and systems of concatenated adjectives, and something very different from faculties of theology and their professors. All these things are after-effects, secondary accretions upon those phenomena of vital conversation with the Unseen Divine." Similarly, philosophy in India is not a mere intellectual

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speculation, but a Darsana or vision of Truth. In the same manner, Yoga in India must not be regarded as mere Yogasanas for physical health or Pranayama or breath-control. Yoga is based on Yamas and Niyamas, i.e., ethical controls preparatory to our fitting ourselves for a new divine adventure of the mind. Yoga is called Chitta-Vritti Nirodha, i.e., inhibition of mental states. When the mind is made one-pointed (Ekagra) by introspective effort aided by Asana and Pranayama, it becomes steady and poised (Dharana) and fit for the highest meditation (Dhyana). The Yoga Sutras refer to certain occult Siddhis (potencies) which result from these psychological methods and processes. When Ahimsa is perfected, living beings which are enemies give up their enmity under the stress of such perfected Ahimsa and live in mutual amity and peace (III, 35). When Satya (truth) is perfected, what is stated is attained (III, 36). When non-covetousness is attained, precious metals and stones become visible (III, 37). When Brahmacharya is perfected, extraordinary spiritual potencies are attained (III, 38). When Aparigraha (non-possessiveness) is perfected, we can visualise past births (III, 39). We can attain knowledge of the past and the future (III, 16). We can conquer hunger and thirst by concentrating our mind on the hollow below the tongue (III, 32). Other attainments also are enumerated. These Siddhis if used in a selfish way, will hinder the attainment of the highest intuition and illumination by which alone the divine can be seen and realised, the culmination of such spiritual realisation being Nirvikalpa Samadhi (the realisation of the Absolute). The Upanishads declare

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that the divine can be seen by the keen and one-pointed intellect.

There are various aspects of Yoga such as Hatha Yoga, Raja Yoga, Mantra Yoga and Laya Yoga. Yoga refers also to Ida, Pingala and Sushumna nerve-currents and Shat-Chakras (six nerve-plexuses) etc. I cannot go into them here. My aim, desire and objective is that psychological investigations at the levels of the Unconscious, the Conscious and the Superconscious should be harmonised. Aurobindo emphasised the supra-mental plane and the supra-mental psychology. It is necessary that young Indian psychologists should master both ancient Indian psychology and modern Western experimental behaviourist psychology and integrate them and explore the human mind at all levels and relink ethics, metaphysics and religion with such integrated psychology.

It seems to me that the best result will be obtained in the realm of the self-investigation of the mind if we regard it as a unity under the control and illumination of the Spirit, while recognising that it has different functions and levels. It has such functions as intellect, emotion, will, intuition and illumination. It has such aspects and states as Manas (indeterminate state), Buddhi (determinate state), Chitta (emotional state) and Ahamkara (self-awareness). We may in the light of modern psychological *cum* Yogic analysis say also that it has seven levels which like the prismatic colours (vibgyor) refracted out of the white light by a prism, represent different sections of the mind, viz., Unconsciousness, Subcon-

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sciousness, half-Consciousness, Consciousness Super-consciousness, Integral Consciousness Cosmic Consciousness and Pure Infinite Consciousness irradiated by the Infinite Spirit. If we integrate the results attained at all these activities and levels we can attain an integral knowledge and vision of the true inter-relations of Matter, Mind and Spirit.

I wish to conclude this exposition with an idea which struck my mind when I was thinking over the enigma of the mind. The moon goes round the earth and the earth goes round the sun. But when the earth interposes itself between the sun and the moon, the light of the sun is cut off from the moon. But as the earth moves off, the light of the sun falls on a greater and greater portion of the moon till at last the earth is opposite to the moon and the whole disc of the moon is illuminated by the sun. The earth-life and all its passions and desires cut off the light of divine illumination from the moon of the mind. But when the orb of passion moves off, the ethical and spiritual light illumines an ever-increasing area of the mind till at last the divine illumination of the Atman illumines the entire mind. Let us never forget Balzac's great utterance:

"There is one spectacle greater than the sea; that is the sky. There is one spectacle greater than the sky; that is the interior of the human soul."

Similar are the supreme Vedic declarations:

ज्यायानाकाशात्

एष म आत्माऽन्तर्हृदयेऽणीयान् व्रीहेर्वा यवाद्वा

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सर्षपाद्वा श्यामाकतण्डुलाद्वा एष म
आत्माऽन्तर्हृदये ज्यान् पृथिव्या ज्यायनन्तरिक्षाज्ज्यायान्
दिवो ज्यायानेभ्यो लोकेभ्यः ॥

May I conclude with the famous Upanishadic prayer:

शं नो देवः शुभया बुद्ध्या शं युनक्तु

May God link us to the Auspicious Mind.

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5. SIVANANDA ON INDIAN AND WESTERN PSYCHOLOGY

(Jnana-Bhaskara Sri K.S. Ramaswamy Sastri)

The West has now begun to recognise the non-identiy of the mind and the brain, though at one time it asserted their identity. In fact, just as electricity functions through wire, even so the mind functions in and through the brain

The Freudian psychology stresses the importance of the subconscious mental plane. But Freud wrongly over-emphasised the sex-urge. Western psychologists erred further in treating memory, intellect and emotion as disparate and diverse potencies, whereas they are only three aspects of a single entity, viz., the mind.

Modern behaviourism is in error in thinking that mind must manifest itself only through the body. The West is further deficient in its study of the higher powers of the mind such as telepathy, clairvoyance, hypnotism, etc. It has no clear notion of the survival of the mind as a sheath of the human personality after death. Further, it has no knowledge of Yoga or of the superconscious states of the mind.

Hindu psychology is far in advance of Western psychology, though the Hindus are behind the modern Western thinkers in the realm of physical sciences. Hindu thinkers have always affirmed the need for

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the control of the senses by the mind and of the mind by the Self. They have affirmed also the need for the purification of the emotions and the restraint and controlled direction of the will. We must control the Rajasic and the Tamasic elements of the mind by the Sattwic elements. Sri Krishna says in the Gita that we can control the mind and attain Yogic Samadhi with the help of Abhyasa and Vairagya. The Hindu thinkers found also by experience that Yama and Niyama, Asana and Pranayama (breath-control) are powerful aids to Yogic Samadhi. We must practise meditation and concentration by conscious and repeated withdrawal of the mind into the Self. This effort results in augmenting our power of intuition. In the Yoga Sutras of Patanjali it is said that certain Siddhis or occult powers can be attained by Yoga. If we are not distracted by these, the concentrated mind begins to be fit for the vision and realisation of God. In Savikalpa Samadhi, the oversoul is intuitively realised by the soul. In Nirvikalpa Samadhi the oversoul and the soul become one. There is no loss of personality, but there is the sublimation of personality into super-personality.

One of the greatest services rendered by Swami Sivananda to the cause of Hinduism and also to the cause of universal philosophic thought is his clear affirmation of the real nature of the human mind and its potencies and his emphasis on Yoga as the means of the sublimation of mental processes into spiritual processes.

Sivananda has also lifted modern psychology from the labyrinths of the subconscious mind and of

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behaviourism. He has wisely inter-related mind, Prana and matter and related them to God; he has further shown the realm of Superconsciousness. He has unwaveringly emphasised the absolute importance of Satya, Ahimsa and Brahmacharya, if man is to rise above the ape and become an angel.

In his book, *Yoga in Daily Life*, Sivananda says well: "Matter, Prana and mind are the three relative manifestations of the Absolute. Prana is really a modification or manifestation of the mind. Prana is Kriya Shakti or the faculty of action. Matter emanates from Prana. Prana proceeds from Mind. Matter is below Prana. Prana is above Matter, but below Mind. Intuition is above reason and is the channel of communication between man and Spirit. Development of the will-power by auto-suggestion is the basic principle of Raja Yoga or Vedanta. Superconscious mind is the realm of Spirit, of life. Chitta is the subconscious mind. It has two layers. One layer is for emotion and the other is for passive memory. The instinctive mind is the lower nature of human beings. It is the desire-mind or Kama Manas. The operational mind is the higher Manas. By Manonasa or annihilation of the mind is meant the destruction or dissolution of the lower nature, desire-mind. Mind occupies an intermediate state between Prakriti and Purusha, Matter and Spirit."

Swami Sivananda has thus rescued mind from the tyranny of the Freudian subconscious and has also disciplined the conscious mind by Ahimsa, Brahmacharya and Satya till we are left in undisputed

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possession of the higher mind(Buddhi) wherein also we can have an experience of the Superconscious.

Sivananda has further given to us a perfect reconciliation and sublimation of the best aspects of Indian and Western psychology by showing the inner chain of relatedness from Prakriti to Iswara through Manas. He says: "Prana is the sum total of all energies that are manifested in the universe. It is the sum total of all the forces in the nature. It is the sum total of all latent forces and powers which are hidden in man and which lie everywhere around us. Heat, light, electricity, magnetism, etc., are the manifestations of Prana. It is force on every plane of being, from the highest to the lowest. Whatever moves or works has life. Life is but an expression or manifestation of Prana. Akasa or ether also is an expression of Prana. The Prana is related to the mind and through mind to will and through will to the individual soul and through this to the Supreme Being. If you know how to control the little waves of Prana working through the mind, then the secret of subjugating universal Prana will be known to you. The Yogi who becomes an expert in the knowledge of this secret, will have no fear from any power, because he has mastery over all the manifestations of Power in the universe. What is commonly known as power and personality are nothing more than the natural capacity of a person to wield his Prana." (*Science of Pranayama*, pages 14, 15).

Sivananda has elaborately discussed the powers and potencies of the mind in his great work, *Mind, Its Mysteries and Control*, brought out in one volu-

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me. This volume forms "a master-key to inner power."The defect in Western psychology is its over-emphasis on the subconscious and behaviourism. The defect in modern Indian psychology is its over-emphasis on Vichara or philosophic discussion and controversy. Swamiji has sublimated Western psychology and has made modern Indian psychology practical by his emphasis on Yoga as based on Ahimsa, Brahmacharya and Satya.

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6. SIVANANDA'S PSYCHOLOGY

(Sri Swami Venkatesananda)

Unlike the psychology of the Western psychologists, Sivananda's psychology is a practical recognition of the soul's supremacy over mind and intellect, and not a mere intellect's guesswork of the workings of the mind (which is the foundation of the ever-changing pattern of Western psychology). From his day-to-day actions, psychologists have great lessons to learn.

For the control of the mind, for augmenting the mind's power of perception and creative thinking, and for the purification of the mind, Sivananda gives a remarkable two-pronged weapon: discriminative reasoning to quell the turbulent mind, and Japa of the Lord's Name to let the latent soul-force transform the mental substance itself into a purer reflection of the Divine Light within.

Siva studies another preson's mind, not with a finite intellect but with the all-penetrating microscope of his spiritual insight. In an instant, by a mere look, therefore, the other person's mind becomes apparent to him; and a volume can be written on the tactful way in which he deals with diverse people. Adapt, adjust, accommodate, he has said; and his own dealings with all, is an illustration of this.

Unlike the psycho-analysts of the West, Siva assures us that it is waste of time brooding over the

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past. "Positive overcomes the negative" is his emphatic assurance. Satsang, Sankirtan and light Seva is the wonderful mixture he administers to the worst mental cases and as the patient recovers, Siva infuses healthy ideas into him, makes him do Japa and meditation. The past is completely forgotten and over the foundation of the Eternal Present a magnificent edifice of positive happiness, peace and power is erected, under the guidance of this Master-psychologist Sivananda.

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7. SIVANANDA AS A EUROPEAN PSYCHO-ANALYST UNDERSTANDS HIM

Dr. Maryse Choisy, D.Psy., Editor-in Chief, 'Psyche', Paris)

That Sivananda is a saint, I knew, but I had imagined that saints were rather solemn and dull people and besides quite ignorant of that science and that intellectual knowledge which in Europe, rightly or wrongly, we put on so high a pedestal. Effacing this preconception, there is before me, Swami Sivananda, full of humour, and very human, too. My first meeting with Sivananda, is one of the most important events of my life.

Sivananda knows all those things which you can learn in a Western University, and many more which you cannot. "You can find horns on a hare," he said, with a high sense of humour, and proceeded only to add, "You can extract oil out of sand, but you cannot influence a confirmed fool." This is quite a new voice in pure mystics. I sensed at once in him the presence of that real wisdom for which we all crave, whatever our material birthplace may be.

When Sivananda speaks of the Divine, one feels that the Jivanmukta has an immediate experience of God; when he speaks of 'service' or 'love', one knows that to him it is a reality and not mere words in a book. The most stubborn materialist must feel that aura, that magnetism, serenity, holiness which float about Sivananda.

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India is by its very characteristic greatness famous for saints: but what struck me as most admirable and new about this Saint Sivananda, is the way he puts the Divine in every moment of life. In the West we find it easier for us to follow the path of Karma Yoga or Bhakti Yoga, than that of pure contemplation. For us Roman Catholics, for instance, the incarnation of Christ has purified matter itself. We are always engaged in action.

To the western part of my soul as well as to the Indian part, Siavnanda appeals because every mystic has in his heart two countries; his own and India. When Swami Sivananda writes, for instance: "Sit not idly and crave for God's help, but be up and doing, as God helps those who help themselves. Do the best you can and leave the rest to God,"—one really feels that religion is something living and permeates all our activities.

Therefore, how could, a psycho-analyst, remain indifferent to such gem-like sayings: "The sex instinct is the greatest urge in life; sublimate it," or "There is nothing good or bad in this world. Your imagination makes it so," or "Die to live."

Whether it be psychology, medicine, philosophy or religion, Swami Sivananda has always something to teach us. I may say he is in the present century one of the most complete men I ever met. Probably it is because *love* and *service* are the driving forces behind Sivananda, even as they were behind Mira and Tukaram. And, never have I heard anybody else speak so nobly of Love.

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8. PURSUIT OF PSYCHOLOGY AS SADHANA

(Dr. Sri Inder Sen)

[Aurobindo Ashram, Pondicherry]

It is since the time of W. Wundt, in particular from the founding of his laboratory in 1879, that Psychology in the West has had a quick and confident rise. Before that its position was extremely weak. In the seventeenth and eighteenth centuries, mechanics was the ruling science. The scientific spirit had established itself in Europe; there was reliance upon direct observation rather than on authority or reason, but the main interest of the age was the study of movements of bodies in space. Psychology at that time followed mechanics.

VARIANT STANDPOINTS

The mental processes were thought to be reduced to their elementary bits, and the laws of their combination investigated. Such were the psychologies of Hobbes, Hume and Hartley. Hobbes reduced the mind to motion; Hume to a series of elements; and Hartley to nerve-vibrations. Explanations of the more complex mental process were all attempted from these points of view. Herbert later applied mathematics to the study of mind and tried to give formulae by which a calculus of the mind could be created. He, however, also affirmed an active principle which combines the different parts.

The principle of mechanical combination had been carried to a high degree of consistency in

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James Mill and he stands out as the best representative of the tradition of psychology called "associationism." His son, J.S. Mill, who is more widely known as a philosopher and political thinker, was a keen psychologist, too. About the middle of the nineteenth century, he felt inspired by the then influential science of chemistry and conceived of psychology as mental chemistry, which has become a celebrated viewpoint. He affirmed that when the sensory elements combine they become so fused in the compound that we must recognize a new entity, which is more than the sum of the constituent parts.

After Darwin the biological and the evolutional standpoints became so important that psychology began to be conceived on those patterns, and that of chemistry was rejected as inappropriate for the living organism of man. But must not psychology have a standpoint of its own, one arising out of its own proper subject-matter and entirely suited to it?

INTROSPECTIVE METHOD

The subject-matter of general psychology is the mind or consciousness and behaviour of the adult man. Behaviour is externally observable, but it is ordinarily a basis for inferring about the inner consciousness of the person concerned; and this requires previous introspection, *i.e.*, direct inner observation of one's own mental processes, connected with that kind of behaviour, on the part of the observer. For example, I am able to affirm that so-and-so is angry from his flushed face, closed fists, etc., because I have previously known in myself through direct experien-

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ce that in anger I have tended to behave in that manner, or that when I behaved in that manner I was inwardly angry.

Thus for the subject-matter of psychology it is the mental process, the consciousness, which is the essential fact, what we seek to know even through behaviour; and the consciousness, which a person can know directly, is his own. Therefore, the principal method of psychology must naturally be observation of ones own mental processes, or inner observation, or introspection. In contrast to this the observation of physics, chemistry, botany, zoology, *etc.,* is external observation.

OBSERVATION

Now, the method of introspection has many difficulties. It is an observation by a person of his own mental process. It is not like the observation of a plant or an animal by many botanists or zoologists. Further, the mental process is fleeting; it is not possible to fix it down. On these grounds introspection is disparaged as a scientific method. But these objections, though valid, are not insurmountable. First, though many psychologists cannot observe the same mental process, yet they can observe the same kind of mental process under similar and increasingly identical conditions. We can observe our perception of an orange, and compare with one another and discover our agreements and differences. Thus, we can arrive at a conception of the nature and conditions of perception.

Similarly, other processes, though in the study of emotions, feeling, attention, interest, etc., a certain

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variation in the application of introspection will be necessary. Further, while the mental processes are highly fleeting, they are surely not unobservable. A greater practice, a more difficult discipline for the cultivation of the attitude of impersonality and dispassionateness, and a wider collaboration are necessary to make introspection scientifically useful for generalization. Retrospection, a quick back-glance observation of the process just passed, is a real additional help to introspection.

But while introspection is a more difficult method than external observation, it has one great advantage too, over the other. Its facts or observations are always available; the psychologist carries his entire subject-matter always within him, which he can observe, reobserve, verify and check up any number of times. This is not possible to the botanist or the zoologist. In any case, introspection as the only direct method of the study of mental processes is indispensable to our study of mind. This alone can afford us a clear and sure insight into the nature of mind and its workings. Other methods of studying it from its effects in behaviour and the environment can at best be inferential, implying unconscious introspective judgments.

PRINCIPAL MEANS

In the history of western psychology there was a time when introspection was practised as an armchair method. But then later it was sought to be given an experimental form. It was given the character of an observation under the best of controlled

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conditions. Wundt used it thus for the study of sensations, G.E. Muller for memory, and Kulpe for thought; and these studies yielded fresh facts, which had remained altogether outside the grasp of objective methods on the whole; the objective methods are yet the more dominant ones in western psychology, though there are psychologists who are definite that it is introspection alone which can deliver the goods in psychology.

In the Indian and eastern traditions of psychological thinking and practice, introspection has been held as avowedly the principal method; and most elaborate and protracted was the training and discipline demanded for it. Was it due to this that there is a greater clarity and certitude regarding the essential nature of human personality in this part of the world?

IDEAS

Our knowledge of the external world is primarily based on our awareness of it through the sense-organs. We see, hear, touch, taste and smell things, and we learn to know them. This process is called perception. But as the child grows and he perceives more and more of the world about him, things that he experiences repeatedly, things that are common among different perceptual processes and things that are, by virtue of their intensity or some obstruction or difficulty, made conspicuous and vivid in their consciousness, tend to get separated from their different perceptual contexts and begin to be entertained independently in the mind.

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Thus does 'milk', which the child has experienced repeatedly in a series of experiences and activities; hunger, crying, mother, milk, satisfaction, come to be entertained separately in the child's mind when hunger, crying and mother are there, but the milk does not turn up. Then 'milk' becomes a free idea to the child, and through it he becomes capable of an awareness of the object, independent of the normal external sensation of it. As these free ideas increase in the growing individual, he becomes capable of using them in a chain or series. In other words, instead of knowing things only through the sense-organs, he becomes capable of thinking about them or dealing with them through ideas.

Ideas have been called reproduced percepts. More correctly they are images, life-like or symbolic, of the objects plus meanings which these objects have acquired in our experience. Percepts are sense-bound, but ideas are not thus determined by the objects given to us immediately. We are, therefore, able to think of things, past and future, and those that are far away. Thus come into our being philosophies, religions, sciences; in fact, the whole cultural life and attainment. Thus is thinking affirmed to be the prerogative of man, without which animals live on indefinitely the life of nature, but have no capacity to evolve a culture.

Ideas are always more general than their corresponding percepts, but yet they vary in their degree of generality or abstractness. The ultimate ideas of philosophy and science are highly general, whereas

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those of common daily dealings are very much less; and the capacity to deal with the more general ideas is always an evidence of a greater power of thinking.

IMAGES

When I look at an orange and become aware of it, I have a percept of it; and if I then close my eyes and try to see inwardly the orange, and supposing I am able to see its form and its colour, I have an image of it—a visual image. Similarly, I can have an image of a song heard, of a touch, a taste and other sensations and perceptions. These images are auditory, tactual, gustatory, olfactory and kinaesthetic (arising from muscular movements and exertion), and organic (arising from the internal viscera) sensations. These images can also be symbolic in character. Instead of seeing an orange, inwardly I may see the world 'orange' or some other representation of it. In adult life, images tend for the most part to become symbolic.

It is interesting to observe and find out how an image differs from a percept. An image is an inner fact. It depends upon the inner will and attention. It can thus be inwardly manipulated. A percept, on the other hand, is externally determined and bound up with the immediately given situation. An image does not normally have the intensity of corresponding perception, nor is it so lasting, but it has freedom of movement and manipulation, and it can represent a thing of the past, the future or that which is far away.

Images constitute quite a large and important part of our mental life. In the child, there is the

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whole stage when it loves fairy tales. Then, by nature, he likes to live in the world of his fond images, which appear to him quite real. The youth in his daydreams imagines himself in one or the other great and important role of life. The adult in his creative activity, whether in art or science or philosophy or practical life, exercises his imagination. These are all healthy functions of the activity of images. But sometimes they become compulsive and obsessive, as in the mental disease of mania; then they assume an unhealthy form.

The images are either reproductive or productive. They are reproductive when they restate a past experience, as for example, when I live over again within myself the circumstances of a past happy occasion. They are productive when they present a new experience, as for example, when I see a centaur, an animal that is half-man and half-horse. However, even in such experiences, it is the combination that are new; the material is all drawn from past experience. The productive activity of images constitutes the creative capacity of the adult, and by carefully observing the behaviour of images in us it can be much improved and developed. It is also closely related to thinking; with it develops thinking, too.

SELF-CONSCIOUSNESS

What is self-consciousness? Let us take an example. Imagine a person sitting on the sea-shore, watching the waves. He is absorbed in that activity. From behind him comes a friend and gives him a heavy pat on the back and asks 'What are you doing here?' He, with almost an effort to wake up, says, 'Oh, I

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was watching the waves.' In this moment he becomes aware of himself as watching the waves. He has an awareness of an awareness. He is self-conscious, he is conscious of himself; there is a consciousness of consciousness. Previous to that he was conscious of the waves, there was consciousness of an external object.

It should be easy to recognize from this that self-consciousness must be the basic fact involved in all reflection, thinking, moral consciousness and aesthetic experience. In fact, wherever there is an activity of a consciousness dealing with oneself, one's ideas, one's volitions, one's appreciations, there must be self-consciousness; sometimes it is keenly felt, sometimes not so. This is the basic fact which in man leads to the development of the characteristically human selfhood—a selfhood relatively unified, capable of conceiving a unified world and reacting to it as such. It is thus that he is able to evolve philosophies, religions, sciences, arts, look before and after, have history, and work for a destiny. The animal, on the other hand, has a selfhood costituted of a number of impulses, which work, on the whole, separately, and the world, too, in which it lives, is an extremely limited and fragmented one.

Self-consciousness is thus the real differentia between man and animal, and his thinking or rationality really is a consequence of it. Ideas are formed when chains of perceptual activity meet with an obstruction, and the individual is thrown back upon himself, *i.e.*, made self-conscious. Without it the whole human selfhood of thought or morality or aes-

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thetic could have no chance to come into being. This is also supported by the fact that the progress of life, whether in an individual or a community, is essentially a growth of self-consciousness.

GROWTH OF SELF-CONSCIOUSNESS

However, there is a wrong type of self-consciousness called morbid self-consciousness. When a person is not rightly or correctly aware of himself and his capabilities and relations with the environment, but is too strong-toned by a sense of inferiority or superiority, he is morbidly self-conscious. Then as a corrective he is asked to forget himself. In the spiritual pursuit of life one aims at forgetting one's ego-selfhood as a whole, however organized and unified it may be, in order that one may become aware of one's soul, which is wholly self-conscious.

It is interesting to observe the growth of self-consciousness in the child. There is a stage when he regards himself as a third person; and then comes a time when he starts using an "I," the first person pronoun, for himself. That is a very interesting moment. From that moment on, a self-conscious character begins to be built. The child becomes a personality, he progressively integrates his different impulses into an orderly whole, and develops a conscience, an inner judge, to guide him with a discrimination between right and wrong. Thus life moves on through self-consciousness and the faculties of thought, conscience, aesthetic cultivation, to adult personality.

But in the growth of self-consciousness, while it integrates the animal impulses into a human cha-

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racter, yet at its best it makes us more keenly aware of the inner discords of our life. A new problem of unity then arises, and we ask for the completest integration of personality. The activity of self-consciousness has, then, to be extended into the entire field of the conscious, the subconscious and the superconscious in us. This is what the practice of Yoga and the tradition of Indian psychology as a whole demands. This leads to a further integration of life, resulting in the discovery of the spiritual selfhood, the essentially conscious and completely self-aware principle of our life. That is the perfction of self-consciousness.

CONCEPT OF SOUL

The soul is one of the oldest ideas of mankind, though it was at one time just the breath, the shadow or the ghost of man. In any case, it was believed to be the more real or essential thing in man. In the history of western thought, Socrates (470-399 B.C.) seems to have had a distinct feeling of it, inasmuch as he affirmed "an inner voice," which warned him when he was about to do a wrong thing. He called it "daimonion." His behaviour, as depicted in the dialogues of Plato, seems to show clearly that the guidance he attributed to the "daimonion" was really the guidance of the soul. Such guidance, whenever it appeared, was categorical and imperative. The faculty of moral conscience, too, he had in a highly sensitive form. But this functioned reflectively and adjudged the rightness and wrongness of actions.

With Plato (427-347 B.C.) soul becomes a consciously elaborated concept. The soul is simple pre-

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existent and immortal. It consists of two parts, one rational and the other irrational. As rational, it is a member of the eternal, supersensuous world of "ideas." As irrational, it belongs to this sense-world. The irrational part again consists of two parts, one of nobler impulses (ambition, love of power, *etc.*), and the other of lower appetites and passions. While living in the world of "ideas," the soul became possessed with the desire for the world of senses, and thus it came to be born here. The intellectual aspiration of the soul would take it back to the higher world, but the desire for the things of the senses can oblige it to pass through the bodies of different animals as a process of self-purification.

DIFFERENT VIEWS

With Aristotle (384-322 B.C.) the soul becomes an "entelechy," the biological "form" realizing itself in the organism. The plants, the animals and men have all distinctive souls. But man's soul above has in addition a rational part, which is immortal.

With Christianity soul came to be distinctly recognized as a spiritual principle, different from the rational mind and the biological component of life. It was the true self in man, and to seek and realize it was the real business of the religious effort.

In the modern period, mind and matter became the basic terms of philosophical thinking. Descartes (1596-1650), the father of modern philosophy in Europe, affirmed in early seventeenth century that there are two kinds of substances, *res cogitans*, thinking substance, and *res extensa*, extended sub-

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stance. This was the foundation of the dualism of mind and matter, and it continues to determine, more or less, European thinking up to the present day. It is interesting to note that the term 'spiritual' has tended to become identified with the term 'intellectual.'

Psychology, which was at one time avowedly concerned with the soul, has in recent times, under a desire to be a proper natural science, discarded the concept of a metaphysical soul. One talks of mental processes, consciousness, the ego, the super-ego and the idea; but of no soul. Jung is the only important psychologist who has revived the use of this term, and he, too, means by it the inner unconscious counterpart of the manifest character of a personality.

INDIAN VIEW

In the history of Indian thought it can be definitely said that from the time of the Upanishads at least, the nature of the soul or Atman has been clearly recognized, and that this tradition of thought and experience has enjoyed a fairly good continuity up to the present day. Soul was also then called the Chaitanya Purusha, the all-conscious self in man, which is blissful and immortal. To realize that was the fulfilment of life. The Gita calls it a portion of the Divine in us, which is deathless. The classical systems of Indian philosophy, by a wide agreement, recognize it as different from the Manas, the mind, which is Bahirmukha, outward-directed. In all this long history of Indian life, there have been surely many variations of the concept of the soul. But its

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recognition as a spiritual fact and distinctness from the mind have, one could say, been always there.

The importance of the fact of the soul is altogether foundational for human civilization. If we regard mind as the highest in man, then it is an intellectualist civilization that we will realize. It will be the work of the Bhedatmika Buddhi, the analytical mind, embodying the subtlety and power of thought, but lacking in unity and harmony. If, instead, we recognize the unitary soul to be the real person in man, then its reconciling vision will tend to become our guidance, and we will seek to look beyond the dualities and conflicts of our ordinary mental and moral nature. What a difference should this vision make to our present-day world!

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9. SIGNIFICANCE OF SIVANANDA'S YOGA EXERCISES FOR MODERN EXPERIMENTAL PSYCHOLOGY

(Dr. R. Nagaraja Sarma, M.A., Ph.D., D.Litt.)

(Sivananda has always insisted upon the uniqueness of the Yoga-shastra which was experimentally evolved by the genius of the ancient Indian Rishis and Yogins, consisting in its synthetic conception of man and in the comprehensiveness of thought and technique with which it seeks to perfect at every level human health, mind, life and consciousness. The many-sided character of Yoga practices, the extraordinary physiological effects, the preventive and curative value, the mental results, and the moral and spiritual influence which can never be dissociated from the practice of the Asanas in strict accordance with the principles laid down in the scientific treatises on Yoga, should not be lost sight of, nor Yoga be made merely a means for the obtainment of perfect health. Fundamentally, Yoga is a synthetic technique embodying not only the various methods which thoroughly rejuvenate the body, maintain its vigour, vim, vitality, check the outgoing tendencies of the mind, augment the intellectual capacity, but includes the acts of meditation for which the Asanas and the Pranayama create the subjective conditions and the mood, and meditation in its turn opens the avenues of intuitional knowledge, makes the whole psychological nature of man, calm, steady, luminous, awakens an ecstatic feeling and brings the Yogic stu-

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dent in contact with the source of the Supreme Purusha, a contact in which lies the final fulfilment of the ultimate meaning of human life, the endless Joy and Perfection of the human individual. A super-Indian Pundit, the author of the *Reign of Realism in Indian Philosophy*, a most formidable scholar who has all the knowledge of all the world, in all fields, from all sources, as the grist to his mills of his considered and mature judgment and constructive criticism, Dr. R. Nagaraja Sarma, here affords us the enlightening delight of his view on Sivananda's most popular and widely circulated work, *Yogic Home Exercises*.)

How the disciplined life of a Sadhaka has to be led and re-integrated with the central Source of Reality is described in the volume on *Yogic Home Exercises*, in which Sivananda has described in popular phraseology some of the leading Yogic postures and programmes that can be practised by men and women to develop physical health and gain mental culture in the atmosphere and amidst the environment of the home itself. It is a popular misapprehension that Yoga has to be practised only in the seclusion of the mountain caves and forests. It can be practised in the home as well.

If the errors and excesses of so-called modern experimental Psychology practised in Europe and America are to be eliminated, the only course is study of the Yoga methodology under indigeneous conditions. A psychology that has dismissed unceremoniously mind and soul, Manas and Atman, is not worth pursuing at all. It is bound to degenerate into

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barren and fruitless programme. It is to be hoped that in Republican India, Yoga-psychology would be investigated under properly controlled indigeneous auspices and conditions of scientific discipline.

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Glossary of Sanskrit Words

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A GLOSSARY OF SANSKRIT WORDS

NOTE: *This includes only those Sanskrit terms for which the English equivalents are not indicated simultaneously (or almost simultaneously) with their first occurrence in the text.*

A

Abhimana—Ego-centered attachment
Abhyasa—Spiritual practice
Adhyatmic—Spiritual
Adwaita—Non-duality
Aham—"I" or the ego
Ahankara—Egoism
Ajnana—Ignorance
Akarta—Non-doer
Antarmukha Vritti—Introspective thought-current
Anubhava—Spiritual realisation or experience
Apana—The down-going breath
Asamprajnata Samadhi—Superconscious state where the mind is totally annihilated
Asana—Bodily pose
Asanga—Unattached
Asuddha Manas—Impure mind
Atman—The Self
Atma-drishti—The vision of seeing everything as the Self.
Atma-Jnana—Knowledge of the Self
Atma Sakshatkara—Self-realisation
Avidya—Nescience

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B

Bahirmukha Vritti—The outgoing thought-current
Bhakti Yoga—The Yoga of devotion
Bhava—Attitudinal feeling
Bhava-Samadhi—Superconscious state attained by devotees through intense divine emotion
Bheda Buddhi—The intellect which divides
Bhoktritwa—The state of being an enjoyer
Brahmacharya—Celibacy
Brahmakara Vritti—Thought of Brahman
Brahman—The Absolute Reality
Brahma-Nishtha—One who is established in the Knowledge of Brahman
Buddhi—Intellect

C

Chaitanya—Pure consciousness
Chanchala—Wavering
Chanchalata—Tossing of the mind
Chintana—Thinking
Chitta—Subconscious mind
Chitta-suddhi—Purity of mind

D

Dama—Restraint of the sense-organs
Dehadhyasa—Attachment to the body, identification with the body
Dharana—Concentration
Dhyana—Meditation
Dhyana Yoga—The Yoga of meditation
Dosha—Defect

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Dosha-Drishti—The vision that perceives defects
Dwaita—Dualism

E

Ekagrata—One-pointedness of mind

G

Ghrina—Ill-will
Guna—Quality
Guru—Preceptor

H

Hatha Yoga—The Yoga of physical perfection

I

Indriya—Sense-organ
Iswara—Lord, God

J

Jagat—World
Jagrat—Waking state
Japa—Repetition of the Name of the Lord
Jiva—The individual soul
Jivanmukta—One who is liberated in this life
Jivatma—The individual soul
Jnana—Knowledge of the Self
Jnana Indriyas—Organs of knowledge or perception
Jnana Yoga—The Yoga of knowledge
Jnana Yogi—One who practises the Yoga of Knowledge
Jnani—The sage of wisdom

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K

Kalpanamatra—Lying only in imagination
Kama—Desire, lust
Karana Sarira—The causal body or the seed body
Karma—Action operating through the Law of Cause and Effect
Karma Indriyas—Organs of action
Karma Yogi—One who practises the Yoga of Selfless Service
Kirtan—Singing the Lord's Names
Krodha—Anger
Kshama—Forgiveness
Kumbhaka—Retention of breath

L

Lakshya—Goal
Laya—Absorption
Linga Sarira—The subtle body, the astral body
Lobha—Covetousness

M

Mada—Pride
Maharshi—Great sage
Mala-vasana-rahita—Free from impurities and subtle desires
Manas—Mind
Manonasa—Annihilation of the mind
Mantra—Incantation
Marga—Path
Matsarya—Jealousy
Maya—The illusory power of Brahman

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Mithya-Drishti—The vision that the universe is unreal

Mithyatva-buddhi—The intellect that considers this world as unreal

Moha—Delusion

Moksha—Liberation

Mouna—Silence

Mukti—Liberation

Mula Avidya—Primal ignorance

N

Nada—A mystic sound

Nama—Name

Neti, Neti,—Not this, not this

Nididhyasana—Profound meditation

Nissankalpa—Devoid of thought or imagination

Nirabhimanata—Free from ego-centred attachment

Nirakara—Formless

Nirbija-Samadhi—Samadhi wherein the Bija or seeds of Samskaras are fried by Jnana

Nirguna—Without attributes

Nirguna Brahman—The impersonal, attributeless Absolute

Nirodha—Suppression

Nirvana—Liberation

Nirvikalpa—Without the modifications of the mind

Nirvikara—Unchanging

Nishkama—Without desire

Nishtha—Meditation, establishment (in a certain state)

Nivritti—Renunciation

Niyama—Observance

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O

Om—The sacred syllable symbolising Brahman
Omkara—The sacred syllable Om symbolising Brahman

P

Paramananda—Supreme bliss
Paramatma—The Supreme Soul
Pingala Nadi—The psychic nerve-current which flows in the right nostril
Prakriti—Nature, the primitive non-intelligent principle
Pranava—same as Om
Pranayama—Control of breath
Pratipaksha Bhavana—Entertaining a counter-idea

R

Raga-Dwesha—Attraction and repulsion, likes and dislikes, love and hatred
Rajasic—Passionate, active
Raja Yoga—The Yoga of meditation
Rupa—Form

S

Sabda—Sound
Sadhana—Spiritual discipline
Sadhaka—Spiritual aspirant
Saguna—With attributes
Sahaja—Natural
Sahasrara—Centre of spiritual energy at the crown of the head

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Sakshi—Witness
Sama—Calmness of mind induced by eradication of Vasanas
Sama-bhava—Feeling of equality
Samadhana—Mental balance
Samadhi—The state of superconsciousness where Absoluteness is experienced
Sama-drishti—Equal vision
Samsara—The wheel of transmigration, cycle of births and deaths
Samskara—Impression in the subconscious mind
Samyama—Concentration, meditation and Samadhi
Samyavastha—The state of equanimity
Sankalpa—Thought, imagination
Sankalpamatra—Existing in thought only
Sannyasi—Renunciate, monk
Sarvatmabhava—Feeling the one Self in all
Satchidananda—Existence Absolute, Knowledge Absolute, Bliss Absolute; Brahman
Satsanga—Company of the wise
Sattwic—Pure
Satya—Truth
Savikalpa—With modifications
Shanti—Peace
Shraddha—Faith
Siddhi—Major psychic power; perfection
Subha—Auspicious
Suddha—Pure
Suddha Manas—The pure mind
Suddha Sankalpa—Pure will
Suddhi—Purity
Sukshma—Subtle
Sukshma Sarira—The subtle body, the astral body

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Sushumna—The psychic nerve-current that passes through the spinal column and through which the Kundalini is made to rise through the practice of Yoga
Swabhava—Innate nature
Swadhyaya—Reading of scriptures
Swapna—Dreaming state
Swarupa—Essential nature

T

Tamasic—Dull
Tapas—Penance
Tapasya—Practice of penance
Tattwa-Jnana—Knowledge of Brahman
Tat Twam Asi—That Thou Art
Titiksha—Endurance
Tratak—Steady gazing
Tyaga—Renunciation

U

Unmani Avastha—Mindless state of Yogins
Upadhi—Limiting adjunct
Upasaka—Worshipper
Upasana—Worship

V

Vairagya—Dispassion
Vasana—Latent subtle desire
Vichara—Enquiry
Vikalpa—Fancy

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Vikara—Modification or change
Vikshepa—Tossing of mind
Vishaya—Sense-object
Vishayakara Vritti—The flow of objective thinking
Vishaya-vritti-pravaha—The continuous thought-current of worldly objects
Vivarta—Illusory appearance, apparent variation, superimposition
Viveka—Discrimination
Vritti—A wave of thought, a modification of the mind

Y

Yama—Self-restraint
Yoga—(Lit.) Union; union of the individual soul with the Supreme Soul; any course which makes for such union
Yoga Sadhana—The spiritual discipline of Yoga
Yogi—One who practises Yoga; one who is established in Yoga

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THE DIVINE LIFE SOCIETY

The Divine Life Society was founded by His Holiness Sri Swami Sivanandaji Maharaj in 1936 for the widest possible propagation of the most precious and the best elements of the great culture and living Idealism of Inner India. His Holiness was striving ceaselessly through this Society and the Ashram to bring about a world-wide dissemination of the vital ethical and spiritual idealism of India and to scatter, broadcast the knowledge of Yoga, Vedanta, Dharma and the ideal life of divine virtues, right conduct, selfless service, universal brotherhood and the unity of life as a whole.

The Headquarters of this Society are housed at Sivanandanagar, on the banks of the Ganges at Rishikesh, at the foothills of the Himalayas. Here labours a band of Sannyasins, whose lives are entirely dedicated to the service of humanity, to learn and put into practice the Yoga of Synthesis and to function actively as dynamic centres of spirituality. The Society has as its aim the awakening of all humanity to the true and lofty purpose of life, enlightening them on the various means and methods of attaining the Goal, and inspiring them and urging them to strive for its attainment.

The Divine Life Society carries out its object of a world-wide revival of spirituality through publica-

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tion of books, pamphlets and magazines dealing scientifically with all the aspects of Yoga and Vedanta, religion, philosophy and ancient medicine; holding and arranging religious conferences and discourses; establishing training centres for the practice of Yoga and the revival of culture; and taking such other steps from time to time as may be necessary for bringing about a quick moral and spiritual regeneration in the world.

This Ashram serves as a place of preservation of the ancient tradition and cultural practices that have come down as a time-honoured heritage. It has been built up to serve as a model of many-sided, altruistic activity, an ideal to copy, intended to bring about a complete unfoldment of the human personality, and to reveal the essential blending together of all sides of human nature. The Ashram also functions as an ideal place of retreat for the educated citizen of the world, wherein he can renew himself and recreate and refresh his being physically, mentally, morally and spiritually.

An allopathic General Hospital attached to the Society, with arrangements for indoor patients, does valuable service in making available free medical and surgical aid to the suffering. Additional departments have been added thereto in diathermy and X-ray. The reputed Ayurvedic Pharmaceutical Works prepares genuine and high-quality Ayurvedic medicines that have gained a name in India and abroad. A well-equipped Eye-Hospital does immense service to the patients of the neighbourhood and provides them with indoor treatment. In-patients of these two Hos-

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pitals are given food and medicines free of cost. The Annakshetra (common kitchen) is open to the poor and the needy and any pilgrim requiring such assistance. A well-fitted Studio equipped on modern lines has prepared valuable movie films of the different Yoga exercises and Yoga processes. A beautiful Temple and prayer hall provide scope for devotional exercises and prayer in an ideal setting. Regular worship is conducted daily for the weal of humanity. A Yoga-museum serves to give in brief and at a glance the essence of Yoga and Vedanta. The Society runs a "Yoga-Vedanta Forest Academy" which trains students from all parts of India as well as from other countries like Europe, America, Africa, Indonesia and Malaya. The Academy is established to impart specialised knowledge of the different techniques of Yoga and to prepare the students for the higher meditation on the spiritual path as also to train them in the unselfish service of humanity based on the spirit of universal love and brotherhood.

The maintenance of perfect health is regarded as essential for undertaking spiritual Sadhana, and for that purpose classes in Yogic Physical Training are regularly conducted. For the purpose of Spiritual Sadhana, courses and lectures are regularly conducted in the Ashram premises. The Ashram also affords individual instructions in practical Sadhana. Apart from the inmates, members of the public in India and from abroad visit the Ashram in large numbers to study and practise Yoga and philosophy and are also afforded free facilities for boarding and lodging at the Ashram.

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The main objects of this Society, therefore, comprehend the spread of education, philosophy and spiritual knowledge without reference to caste or creed, so as to embrace all religions in general, relief of the poor through the Annakshetra, and medical relief. The Yoga-Vedanta Forest Academy Press run by this charitable Institution does the work of publication of books and periodicals for making spiritual and cultural knowledge available. Special publications on the prevention and cure of diseases and on maintaining health have been and are being released by the Society through this Press.

Membership of the Divine Life Society is open to all those who pledge themselves to practise Ahimsa, Satya and Brahmacharya (to the best of their ability) and who pay an admission fee of Rs. 5.00 and an annual subscription of Rs. 2.50 nP. The members are entitled to the free literature published by the Society, as also a *Sadhana Set,* containing the preliminary lessons on Sadhana.

The Correspondence Section clears the doubts and difficulties of aspirants in their spiritual Sadhana. Individual replies sent from the Institution provide illuminating guidance, hope and courage to the faltering and the despondent. A unique method of maintaining spiritual evolution is to induce constant introspection and to bring about a quick progress in Sadhana.

The Free Literature department regularly distributes a number of pamphlets, leaflets and messages

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to provide spiritual enlightenment and consolation to the aspirants.

For the spread of education and knowledge, the Society undertakes the publication of books, pamphlets and magazines dealing with Philosophy, Religion and Medicine, the bulk of which is distributed free to libraries, universities and individual aspirants. The Society also brings out the Journals; "The Divine Life" (monthly), "Health and Long Life" (monthly), "Wisdom Light" (monthly), "Branch Gazette" (monthly), and "Yoga-Vedanta" (Hindi monthly).

The Divine Life Society does not restrict its benefits to members of any particular community or faith. The objective kept in mind is the expounding of the truth underlying the tenets of every religion on a universal basis. Thus the WORLD PARLIAMENT OF RELIGIONS was held in April, 1953, and in 1957 a Commemoration Volume relating to all religions was published. This Volume was supplied free to all public libraries and university libraries in India and abroad. Pamphlets on Islam, Christianity and Buddhism, etc., have been brought out from time to time. Under guidance from the Headquarters of the Divine Life Society, aspirants are locally conducting schools of Yoga in the different parts of the world e.g. Copenhagen (Denmark), Hamburg (Germany), London (England), Melbourne (Australia), Montreal (Canada), Illinois (U.S.A.), Durban (South Africa), etc.

The fundamental aims and objects of the Divine Life Society, as a whole, are purely spiritual, entirely

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non-sectarian, universally applicable and perfectly tolerant. The society offers a peaceful haven wherein is provided ample opportunity and actual help for the restoration of peace to the troubled, conflict-ridden and psychologically traumatised personality of the modern man. The Aim is Life in the Universal Divine.

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MEMBERSHIP OF THE DIVINE LIFE SOCIETY

REGULATIONS

1. The amounts of donation payable by any person for enrolment as Patron, Life-member or Sympathiser in accordance with the Rules and Regulations of the Divine Life Society, are fixed for the time being as follows:

	Rs.
Patron	5000.00
Life-Member	1000.00
Sympathiser	500.00

2. Every person intending to be enrolled as a Member of the Society shall pay an admission fee of Rs. 5.00 and an annual membership fee of Rs. 2.50, both payable in advance.

3. The membership shall be renewed by every member before the end of December, every year, by payment of this membership fee or any other amount that may be fixed from time to time by the Board of Management for the purpose.

N.B.—For purpose of what is said above, a year shall mean the English Calendar year and shall be reckoned from 1st January of the year in which the payment is made, irrespective of the actual date of payment.

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4. Members whose connection with the Society has been severed by their resignation or non-payment of dues may renew their membership on payment of a readmission fee of Rs. 5.00 or the sum total of arrears, whichever is less, together with the membership fee for the calendar year in which membership is renewed.

5. A membership card will be issued to all members at the time of enrolment, which will have to be returned by the members, along with their applications for renewal, together with the renewal fee Rs. 2.50, every calendar year.

6. Every member shall also sign a resolve form and report his spiritual progress periodically to the Society, for further guidance.

7. Every member, shall keep a 'Spiritual Diary' and submit the same every month to the Headquarters of the Society for review and instructions.

8. On enrolment, every member will be entitled to a copy of a Handbook of Instructions, the book, 'Essence of Yoga', or any other book of equal importance to Sadhakas, a few copies of the spiritual diary, one photograph of Sri Swami Sivananda (for meditation), one Tulasi Mala (for Japa), and a copy of "Wisdom-Light" (monthly). On renewal of membership every year, members will get one copy of the "Wisdom-Light" (monthly), and Annual Report of the Society, etc., as and when published. Additional copies of the above literature will be supplied on payment at the prevailing rates.

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9. All changes of address may kindly be intimated in time, so that despatches can be made to the correct address. In case of temporary changes, arrangement with the local Post Office for redirection is advisable.

10. Members can enter into free correspondence with the Society for instruction and guidance through post as also stay at Rishikesh within the premises of the Ashram, for a short time, for personal and practical guidance. In every correspondence members are requested to quote their membership number and enclose sufficient postage for reply.

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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshita and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind. Though born in an orthodox family, Swamiji was broad-minded and catholic, pious and devout. His passion for service drew him to the medical career; and soon he gravitated to those parts of the world which most needed his service. Malaya claimed him. He had also commenced editing a Health Journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission. It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind, renounced his career and took to a life of renunciation to qualify himself for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta. In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 he undertook a lightning tour of India. In 1953 he convened the World Parliament of Religions. He is the author of over 200 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read his works is to drink at the Fountain of Wisdom Supreme and grow spiritually to be immortal and eternally peaceful and blissful. In 1963 he entered Mahasamadhi.

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